

12001|2004-03-15 07:53:39|Ansari Mustafa|Re: A million Europeans enslaved-Oft centered|

This type of scholarship is really oft center of our current reality. Likewise, so is Maat, Hotep and most of the Nubian post. Although, very interesting and it deals with our Africaness it is oft centered because this focus deals primarily with east Africans while we are West Africans.

Over a week ago I requested some research on the 100 plus African tribes that we here in the Americas came from and I did not receive one post.

Is it possible that there is no interest in our West African origins or is the research too hard to come by?

So far, I whose discipline is law has uncovered about 20 tribes.

1. Songhai
2. Fulani
3. Housa
4. Mandika
5. Mende
6. Temne
7. Ga
8. Youraba
9. Ibo
10. Adele

These are the tribes that immediately come to mind. Can you add to this list and to where these tribes were shipped to.

Scholarship does not count for much if it is not relevant.[Moves our society ahead]

Dr. Mustafa Ansari  
Presiding Chief Justice  
Indigenous African American Reparations Tribunal  
--- Freddie Thompson <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote:

- > Robert E. Lee Memorial Association, Inc.
- >
- > Indentured Servants and Transported Convicts
- >

>

<http://www.stratfordhall.org/ed-servants.html?EDUCATION>

>

> White indentured servants came from all over Great  
> Britain. Men, women, and sometimes children signed a  
> contract with a master to serve a term of 4 to 7  
> years. In exchange for their service, the indentured  
> servants received their passage paid from England,  
> as well as food, clothing, and shelter once they  
> arrived in the colonies. Some were even paid a  
> salary. When the contract had expired, the servant  
> was paid freedom dues of corn, tools, and clothing,  
> and was allowed to leave the plantation. During the  
> time of his indenture, however, the servant was  
> considered his master's personal property and his  
> contract could be inherited or sold. Prices paid for  
> indentured servants varied depending on skills.  
> While under contract a person could not marry or  
> have children. A master's permission was needed to  
> leave the plantation, to perform work for anyone  
> else, or to keep money for personal use. An unruly  
> indentured servant was whipped or punished for  
> improper behavior. Due to poor living conditions,  
> hard labor, and difficulties adjusting to new  
> climates and native diseases, many servants did not  
> live to see their freedom. Often servants ran away  
> from their masters. Since they often spoke English  
> and were white, runaway servants were more difficult  
> to recapture than black slaves. If runaway servants  
> were captured, they were punished by increasing  
> their time of service.  
> Since indentures were not recorded, information  
> about indentured servants at Stratford is scarce.  
> Most information has been taken from advertisements  
> for runaway servants and court records. Some of the  
> male indentured servants were highly skilled  
> laborers, holding such jobs as bricklayer, joiner,  
> plasterer, cook, clerk, gardener, coachman, butcher,  
> blacksmith, and musician. Female indentured servants  
> performed domestic chores like laundry, sewing, and  
> housekeeping.  
> Children also were indentured. William Gunnell, Jr.,  
> was born in Great Britain, probably Scotland, in

- > 1705. He and his family sailed together to Virginia.
- > They became the indentured servants of Richard Lee
- > in Westmoreland County. William had his tenth
- > birthday in November 1715. His master Richard Lee
- > died soon after. William's indenture was inherited
- > by Richard Lee's son Thomas. He still had five years
- > and eleven months to work. William was one of Thomas
- > Lee's clerks. He ran errands and, if his writing and
- > numbers were neat and easy to read, helped keep
- > accounts. William shared a bed and a room with some
- > of the other servants. He became free when he turned
- > sixteen in 1721.
- > Transported convicts, both men and women, were sold
- > to plantation owners as another form of labor.
- > One-fourth of the British immigrants to the colonies
- > were convicts. Most of these convicts were male,
- > young, unskilled, and poor. The usual crime was
- > grand larceny. Generally, the only people exiled
- > were those judges felt could be rehabilitated.
- > Convicts performed the same type of work as
- > indentured servants but were less trusted. Their
- > length of service was usually longer than that of
- > indentured servants. Like indentured servants and
- > slaves, convicts frequently ran away. Political
- > prisoners also were shipped to the colonies. Most of
- > these were convicted following religious
- > persecutions.
- > Suggested Reading
- > Ekirch, A. Roger. "Bound for America," in The
- > William & Mary Quarterly, 3d. series, 42(April
- > 1985): 167-83.
- > Ekirch, A. Roger. "Bound for the Chesapeake:
- > Convicts, Crime, & Colonial Virginia," In Virginia
- > Cavalcade, 3(Winter 1988): 100-13.
- > Suggested Activities
- > Have students list characteristics of indentured
- > servants and black slaves. Discuss similarities and
- > differences.
- >
- >
- > Freddie Thompson <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote: Would
- > these numbers include indentured servants as well?
- >
- > Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>
- > wrote: The Washington Times
- > <http://www.washingtontimes.com>

> A million Europeans enslaved  
> Published March 11, 2004  
> REUTERS NEWS AGENCY  
>  
> An American historian says that more than a million  
> Europeans were enslaved by North African slave  
> traders  
> between 1530 and 1780, a time of vigorous  
> Mediterranean and  
> Atlantic coastal piracy.  
>  
> The number of white European slaves is only a  
> fraction of  
> the trade that brought 10 million to 12 million  
> black  
> African slaves to the Americas over a 400-year  
> period,  
> historian Robert Davis says, but his research shows  
> the  
> slave trade was more widespread than commonly  
> assumed. The  
> impact on Europe's white population was significant.  
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> "One of the things that both the public and many  
> scholars  
> have tended to take as given is that slavery was  
> always  
> racial in nature -- that only blacks have been  
> slaves. But  
> that is not true," said Mr. Davis, an Ohio State  
> University  
> professor.  
>  
> "Enslavement was a very real possibility for anyone  
> who  
> traveled in the Mediterranean, or who lived along  
> the shores  
> in places like Italy, France, Spain and Portugal,  
> and even  
> as far north as England and Iceland."  
>  
> In a new book, "Christian Slaves, Muslim Masters:  
> White  
> Slavery in the Mediterranean, the Barbary Coast, and  
> Italy,  
> 1500-1800," Mr. Davis calculates that between 1

> million and  
> 1.25 million Europeans were captured by pirates  
> called  
> "corsairs" and forced to work in North Africa during  
> that  
> period.  
>  
> The raids were so aggressive that entire  
> Mediterranean  
> seaside towns were abandoned by frightened  
> residents. "Much  
> of what has been written gives the impression that  
> there  
> were not many slaves and minimizes the impact that  
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> "Most accounts only look at slavery in one place, or  
> only  
> for a short period of time. But when you take a  
> broader,  
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> The pirates, sailing from such cities as Tunis and  
> Algiers,  
> raided ships in the Mediterranean and Atlantic as  
> well as  
> seaside villages to capture men, women and children,  
> he  
> says. They were put to work in quarries, in heavy  
> construction and as oarsmen in the pirates' galleys.  
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> Mr. Davis calculated his estimates using records  
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> location at a  
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> "It is not the best way to make population  
> estimates, but it  
> is the only way with the limited records available."

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> Do you Yahoo!?  
> Protect your identity with Yahoo! Mail AddressGuard  
> Yahoo! Groups SponsorADVERTISEMENT  
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> -----  
> Yahoo! Groups Links  
>  
> To visit your group on the web, go to:  
>

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Do you Yahoo!?  
Yahoo! Mail - More reliable, more storage, less spam  
<http://mail.yahoo.com>

| 12002|2004-03-15 08:23:10|sweetestmomof4|Education|

In response to Mahari:

It is obviously failing to properly educate our children in other areas as well and no wonder with such a foundation of bigotry, pretense and lies. This seems like an excellent time to begin attacks on the educational system. I know that a lot of people in the 2A community talk or complain about it but are there organizations that are addressing this issue and really kicking butt? Does anyone know?

"You cannot fight to become part of the apparatus of your slave master.

If you do, you will re-enslave yourself. Your job is to destroy that apparatus."

John Henrik Clarke

The above quotation serves well to illustrate my opinion on public education in most countries as an overwhelmingly effective part of the apparatus of the slave master. Consider this, where does the oppressor begin if their objective is to obtain total control of the minds, bodies and spirit of a country? The oppressor- (white man) begins with children. How is this systematic brainwashing of the children carried out?

First, the oppressor/government/ruling class has to start by getting full control of the schools. Then they are able to force the use of their materials, their methods and their value system. Teachers must be indoctrinated in college and enrolled into a strong socialist organization to keep them "with the program"

From their inception, public schools were a form of social control. Horace Mann, a 19th century supporter of public education, saw it as a means of assimilating people of different ethnicities and religions into an otherwise established Anglo-Protestant culture.

School is a government tool cleverly disguised to indoctrinate the masses. For the government to be allowed to control education is to allow them to control the minds of children, to control what they think, the values in which they believe and, even in what they question and what they accept as fact. The function of schools is to indoctrinate children into being good citizen-slaves who don't question authority and are programmed into performing according to the way that state wants.

With this system the authorities can arrange so that the student must learn the political program order to pass; then businesses, schools and the government itself will be able to know whom to hire according to which people have been most thoroughly indoctrinated. By sending our children to these government-controlled spaces we continue the enslavement of our people.

I don't believe it is just a matter of overseeing the HIS-story that is being taught or even being a watchdog over every facet of school life- all curriculum, the teaching ideologies, the medicalization of schools

(i.e. physical exams, vaccinations, Ritalin, etc)

the overwhelming placement of our children in special education, disproportionate suspensions and expulsions in numbers to those of their white peers, far less access to higher tracked classes, advanced placement classes or gifted classes. It is time to destroy or at least remove us from that apparatus.

I believe in continuing to participate in the cleverly cloaked indoctrination - we re-enslave ourselves.

For this reason as well as a myriad of others, my four children, ages 13,10,8 and 4 have NEVER attended school. They are educated at home. It is challenging yet rewarding. For them learning about the world doesn't begin nor end with the sound of a bell. There isn't a summer break from experiencing/exploring the world. I engage in teaching the truth about the world. I don't have to have a class labeled black history-that would be rather redundant.

And yes, my kids are familiar with the myths, lies and stories that are perpetuated in schools such as Columbus and Magellan and those other melanin challenged so called men as "Johnny come lately" in the arena of world exploration. If asked about early exploration of the Americas, my children would surely discuss the Olmecs first; indigenous cultures next and lastly the brutality and greed of the European latecomers.

Know thyself - an African adage is our daily creed.

We have an interdisciplinary approach to learning. We attempt to uncover universal laws in science, math and literature. For example, my son came to fully understand mathematical equations - algebraic expressions- solving for the unknown- in terms of spirituality; what you do to one side of the equation you must do to the other --for fair treatment in life you must treat others how you want to be treated.

I encourage all within the African diaspora to homeschool I see it as one of the first necessary steps in our enlistment. We MUST remove our children from the school systems. We must sacrifice our pursuit materialism for the greater good.

For the laws, more information and how to get started home schooling in the United States and other countries please go to [www.gomilpitas.com/homeschooling/](http://www.gomilpitas.com/homeschooling/) or e-mail me at [thegatheringspot@msn.com](mailto:thegatheringspot@msn.com)

Wouldn't it be great if we pulled our children out of school collectively and watched the school system lose hoards of money because our kids aren't in attendance?

\_Linda Hicks



| 12003|2004-03-15 08:31:00|Paul Kekai Manansala|Re: A million Europeans enslaved-Oft centered|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Ansari Mustafa wrote:

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> current reality. Likewise, so is Maat, Hotep and most  
> of the Nubian post. Although, very interesting and it  
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> this focus deals primarily with east Africans while we  
> are West Africans.  
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Who do you menn by "we?" There is no prerequisite for membership.

This group by its name and description clearly focuses on Ta-Seti and Kmt although all African culture is included. Please don't mistake the topic focus.

Regards,  
Paul Kekai Manansala

| 12004|2004-03-15 08:33:08|Paul Kekai Manansala|Re: A million Europeans enslaved|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> Would these numbers include indentured servants as well?  
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Do you mean Europeans coming to look for work? I doubt that many did. Most of the slaves were captured in slave raids.

Regards,  
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| 12005|2004-03-15 09:29:29|Freddie Thompson|Re: A million Europeans enslaved|

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Yes I meant Europeans. I wondered if you had intended to include "White" indentured servants and perhaps prisoners sent from Britan.

Fred

| 12006|2004-03-15 09:51:06|cwinters@enc.k12.il.us|Re: A million Europeans enslaved-Oft centered|

Hi

The best textbook on the African slave trade is Black Cargoes. This book will give you a list of the African slaves sold into the Americas over time, and the ports where the slaves were landed. Cowley and Mannix estimate as many as 30-40 million slaves sold in the Americas. DuBois in his study of the Atlantic Slave Trade placed the number at 100 million. This figure of 10 million is far too low.

It is important to understand that when the first African slaves came to Jamestown in, they were recognized as indentured slaves. I believe it was not until after 1639, that Africans were made slaves for life.

C.A. Winters

Black Cargoes: A History of the Atlantic Slave Trade 1518-1865  
Author: Malcolm Cowley and Daniel P Mannix  
\$29.95

It is estimated that between thirty and forty million people died as a result of the Atlantic slave trade between the sixteenth and nineteenth centuries, victims of a commercial operation more vast and more callous than any other movement in world history.

Black Cargoes tells the full story of this barbaric trade in people, which brutalized all those involved. In Africa it tore families and tribes apart. Men and women were stripped of their humanity and reduced to mere units of

production: captured, packed like merchandise into the holds of unsanitary ships, tossed overboard if they became sick, or sold in the West Indian and American markets into perpetual servitude. In America it gave rise to the plantation system, the Civil War and a bitter legacy of racism. And in Britain it is also woven into the fabric of our society, helping to finance the Industrial Revolution and found cities such as Bristol and Liverpool.

From slavery's beginnings in the island of Hispaniola, to its climax in the eighteenth century and eventual abolition, this is a compelling history of greed, exploitation and terrible inhumanity.

Publisher: Penguin  
Publication date: 01/05/2002  
Pages: 320

Original Message:

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From: Ansari Mustafa [mustafaansari2002@yahoo.com](mailto:mustafaansari2002@yahoo.com)  
Date: Mon, 15 Mar 2004 07:53:33 -0800 (PST)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] A million Europeans enslaved-Oft centered

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> Do you Yahoo!?  
> Protect your identity with Yahoo! Mail AddressGuard  
> Yahoo! Groups SponsorADVERTISEMENT  
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> -----  
> Yahoo! Groups Links  
>  
> To visit your group on the web, go to:  
>

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Do you Yahoo!?  
Yahoo! Mail - More reliable, more storage, less spam  
<http://mail.yahoo.com>

Yahoo! Groups Links

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mail2web - Check your email from the web at  
<http://mail2web.com/> .

| 12007|2004-03-15 10:20:27|Imnrnnre|Re: AE's labeled both themselves and Nubians as blacks|

.....  
Attachments :  
.....

Greetings Yafeu,

I hope you had an enjoyable weekend and have  
returned from it refreshed.

Regarding the 5th Gate guarded by Teka Hera  
in the Book of Gates, it appears to me we have  
been discussing an incomplete part of the text,  
and I thought I would get your opinion on this  
possibility. I've also attached one of the tomb  
paintings Alex Derrick posted some time ago to  
illustrate the reason I chose to respond to your  
original call for comments.

Here's the excerpt you posted:

"Heru said to the cattle of Ra,  
the Black settlers (along the Nile) and  
the Red inhabitants (of the deserts):

Magical protection be unto you, O ye  
cattle of Ra, who came into existence  
from the Great One who heads heaven!

Let there be breath in your nostrils, and  
your linen shrouds unswathed."

By the way, do you know the source of this?

My own constantly evolving translation now reads:

"Says Heru to those who are ruled by Ra  
Those within the Dwat, Egypt and the Red Country  
Whose glorified spirits are ruled by Ra  
Who were created by the Great (One?) in the sky  
(Unknown sign) breath for your nostrils,  
May your headcloths be unwrapped"

Now an excerpt from the Book of Gates as translated  
by Alexander Piankoff (The Tomb Ramses VI., p. 169)  
which has it as:

"What Horus says to these cattle of Re who are in the  
Netherworld, Egypt, and the Red Country:"

Note that this is addressed to the 4 groups of 4 men  
identified in the painting as Remitu, Nehesu, Aamu and  
Temhu. Piankoff's translation continues:

"You are happy, cattle of Re, who were created from  
the Great One who is in heaven. Let there be breath for  
your nostrils and let your bandages be loosened."

Forget about the differences in translation for a moment. The  
Important thing is that this is where the \_medu netjer\_ panel  
originally posted by Manu Ampim, and now you, breaks off.  
There are the other panels to consider of course but this is the  
one at which we have been looking. I cannot tell you whether the  
medw from which Piankoff worked are identical to that which  
appears in the tomb of Seti I, but the "Table of Nations" procession  
is identical. What is most important IMHO is that Piankoff's  
translation then goes on to say:

"For you are the tears of my Glorious Eye in your name of  
Men."

This reference to "Men" surely indicates that most of the  
text we have been discussing was addressed only to the  
four Remitu (AEs) who in the painting are, as you know,  
also labeled "Men," although further qualified by seated

men and women determinatives. Therefore, the text you submitted seems to have no direct bearing on the Nehesu, whose medu netjer epitaph actually appears later. I know you are focusing on the possible meanings of the Nwt sign and perhaps less so on the remaining text, but I still believe this is important.

According to Piankoff, Re having addressed the Remitu now says the Nehesu specifically:

"For you are those I struck against, and I was pleased with the multitude which came out of me in your name of Negroes. You have been created for Horus, for it is he who protects your souls."

Now it is not clear that Nehesu translates into "Negroes," but they certainly are depicted, as Manu has shown, as having black pigmentation. This then is where we should be focusing our attention, but this portion of the text does not appear in the medw netjer panel you've posted. Without it we can't really can't make any comparisons between what was said about the Remitu with anything concerning the Nehesu.

Now you and some other list members may be wondering why has this issue resurfaced given Dr. Ampim's dramatic demonstration that both the Remitu and Nehesu were painted \_jet black\_. The problem is that other paintings show Remitu having a wide range of skin tones. It just seems to me we must consider ALL the evidence that is available and not just that which pleases us most. Even if the Nwt glyph was used to mean people as well as country -- and I'm not saying it was -- we still have to deal with the art depicting the AEs as varied in skin pigmentation, including black

I ask you does all of this mean that they, like we, referred to themselves as blackskinned while realizing that the term was literally inaccurate? Was black for them a kind of ethnoracial shorthand term? If so, where is the ethnonym for that designation, the one that includes determinatives for people without the Nwt sign -- you know a word that just says "We are black folks". Show me the text (not a list of unknown provenance) which contains that expression, and you will have helped us move this discussion forward.

By the way I recommend to all list members who have not read it, Dr. Ampim's excellent book, *Towards Black Community Development*, in which he pointedly calls for a more self-critical African-centered

movement.

Best regards.

Raymond

The attached photo was originally posted on Ta\_Seti by Alexander Derrick on 1/28/04. E-mail address [Derrick@vugames.com](mailto:Derrick@vugames.com)>.

| 12008|2004-03-15 12:24:58|goraddy|The Great Zimbabwe - Coming to Toronto|

The G.O.D. Collective Presents

The Great Zimbabwe by Prof. Manu Ampim

Date: April 3, 2004

Place: York University

Curtis Lecture Hall "I"

Time: Doors open 4PM, Lecture Begins at 5 PM

Cost: \$10 in Advance, \$15 at the Door

For more information visit, <http://www.godcollective.com>

| 12009|2004-03-15 13:19:05|saidis\_aswan\_egy|Re: Mesolithic Out-Of-Africa|

I noticed that the study you quoted used samples of Egyptians from Northern Egypt. Why not include samples from poor Egyptians from more traditional confined balady neighborhoods. In the Omani sample I find it odd that no sub-Saharan markers turned up since slavery was common from Muscat, Oman to Zanjibar. I have seen the phenotype of many Omani that resemble Eastern Africans more than Arabs. Why was the Egyptian language cluster called Semetic when it should be under the label Coptic?

| 12010|2004-03-15 14:02:06|Yafeu ibn Taom|Re: AE's labeled both themselves and Nubians as blacks|

.....  
Attachments :  
.....

Hi Raymond

Hope your weekend was a restful and recreative as mine.

This is getting to be a little too much for written communication where things get lost or only understood on a surface level. From the start I made it clear I was presenting only the intro to Heru's speech for reinterpetive translation. The way you addressed the attachment makes it impossible for me to open it so I can't see what it is. I'll look through my folders and try to find it if you tell me what the picture is of.

What I present below is another scripting which pays strict attention to the text for comparison with the excerpted intro to Heru's speech previously posted.

Beneath the two texts are:

- 1) a sign by sign transcription with word for word meanings of the represented column to its right;
- 2) an interlinear more conventional transcription in italics with meanings.

Two communities, not lands, are in the afterlife. One is black the other is red. Later in the vignette (which was posted back January) the black community is split into up and down river Nile Valley folk. Likewise the red community is split into those east of the Nile Valley and those west of it. I parenthetically inserted this distinction between Nile and desert folk in my first paraphrased translation. For me this not a matter for speculation. The Kmtjw divided the world into blacks and reds and included themselves in the black ethnic community, as is obvious by the brown skin tones they use to portray themselves. For me that's it, the end of the story.

I would correct myself on the word "cattle" which I now view as a translator's mistake in dealing with the chick and the loaf glyphs. They saw it as **AWT** (where they supplied the "a" from is beyond me and unacceptable that it's the "a" from **HQA**) I see it as **TW** just as it's written.

Heru is addressing **all four types**, first with a general intro to the entire party of the afterlife dead (who died that day) still in their shrouds. He "beatifies" them, reanimates them with "spirit" (breath/wind), and releases them from their shrouds. Then after all that he addresses each group in turn speaking of the origins of their creation and assigning their "patron" deity. First the RT RMTW and then in from sunrise to sunset order the **AAMW**, **NHHSW**, and **TMHHW**.

The **NWT** ideogram means neither people nor land. This has been explained a few times already and there's a post in the archive with the subject header "KMT NWT" detailing this. The glyph depicts a crossroads indicating a village or city, i.e. a settlement or habitation. thus the use of it to mean community in its broad application for the corpus of the dead. It always appears as the determinative following the name of a city.

There are other ideograms for land terms (**KM.T** + N18 and **DSHR.T** + N25) for instance. That's why I reject **NWT**'s use in this text as "land."

Now if you want to take black as meaning literal black skin, then go ahead. I recognize a range of skin tones among blacks and



beatification to you subjects (of) Ra!

Please note the question mark stands for an interrogative. It's

not there to say I don't know what **YN** means or stands for.

Well, I think this will be about all for me on this topic. I have no

intentions of translating the entire four types vignette. Available

translations do a good enough job and as many as possible

should be consulted. I do **not** uphold the mestizo and salad

bowl population theory of AE and it's cultural heritage nor any

presumed "racial" distinctions between Kmtjw and Nehhesw

where the former segregated the latter, drew a colour line,

and hurled pejoratives against them in reference to their

physical features.

In my view, the AE's were a black people just like the Black

Americans are a black people of many shades of skin. And

just as America has many ethnics from all over the world so

too did Kmt have many ethnics who became naturalized and

entitled to call themselves Kmtjw regardless of their ethnic

origin or phenotype. Just as America remains a white nation

because its founders were white and its "thought and spirit"

are from white cultures though glossed with other cultures,

so too Kmt was a black nation of black founders, thought,

spirit, and culture regardless of any non-black glosses.

From that opinion I shall not be moved because after

all these thousands of years no massive amount of

AE data is left to be uncovered to deny those facts.



All the best (but I'm exhausted with this now)

- Yafeu -

---

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| 12011|2004-03-15 15:11:56|Imnrnnre|Re: AE's labeled both themselves and Nubians as blacks|

Hi Yafeu,

Thanks for taking the time to draft a detailed response.  
I understand your perspective more clearly and can see  
some points of convergence with mine. Let's leave  
it for others to decide how much progress we have made.  
I too am exhausted with the topic at this time.

Sorry you couldn't open the attachment. It was a tomb scene  
showing Remitu harvesting grapes, among them many light  
brown and dark brown workers, but only one of them black-skinned.  
The formatting was unchanged from when it was posted by  
Alex.

Yes, let it rest. Let's move on.

Much peace to you.

Raymond

| 12012|2004-03-15 15:47:32|Derrick, Alexander|Re: AE's labeled both themselves and Nubians  
as blacks|

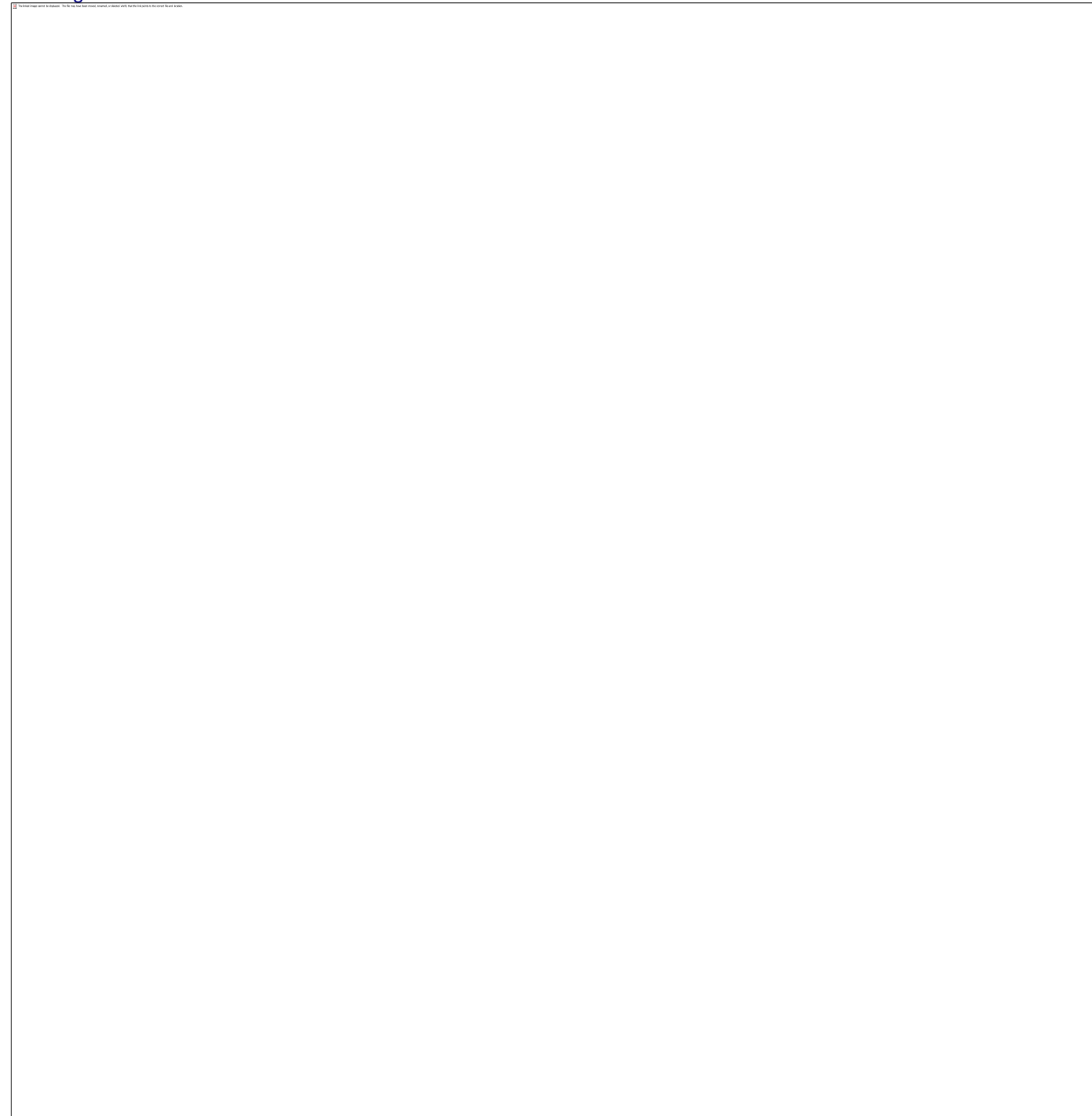
.....  
Attachments :  
.....

I hope I am not beating a dead horse.  
Here is the image again w/ link.

I guess the question for the group is. Is the black skin worker an Egyptian or a Nubian?  
I am leaning towards native Egyptian, because his attire and physiognomy is akin to the other workers.

Go Ahead,

Alex Derrick



<http://www.highculture.8m.com/temp/Tomb-Winepress.jpg>

-----  
Sorry you couldn't open the attachment. It was a tomb scene  
showing Remitu harvesting grapes, among them many light

brown and dark brown workers, but only one of them black-skinned.  
The formatting was unchanged from when it was posted by  
Alex.

Yes, let it rest. Let's move on.

Much peace to you.

Raymond

| 12013|2004-03-15 15:50:33|Derrick, Alexander|Re: AE's labeled both themselves and Nubians  
as blacks|

Quick question.

Do you think *Km.t*, the land of the blacks is connected to the *Km Wr* (great black) *Osiris*?

-----Original Message-----

**From:** Imnrnnre [mailto:anpugifts@earthlink.net]

**Sent:** Monday, March 15, 2004 3:12 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] AE's labeled both themselves and Nubians as blacks

Hi Yafeu,

Thanks for taking the time to draft a detailed response.  
I understand your perspective more clearly and can see  
some points of convergence with mine. Let's leave  
it for others to decide how much progress we have made.  
I too am exhausted with the topic at this time.

Sorry you couldn't open the attachment. It was a tomb scene  
showing Remitu harvesting grapes, among them many light  
brown and dark brown workers, but only one of them black-skinned.  
The formatting was unchanged from when it was posted by  
Alex.

Yes, let it rest. Let's move on.

Much peace to you.

Raymond

| 12014|2004-03-15 16:34:00|Imnrnnre|Re: AE's labeled both themselves and Nubians as blacks|

Quick answer,

Don't you have a photo of Asar (Wsir) seated in a pavilion  
whose canopy is fronted by the head of a bull? If so, would  
you repost it at some point?

By the way Alex, did you notice the gentleman making a libation and holding a flaming chalice before that huge serpent labeled Nbt Ka? Isn't that another name for Rennutet, goddess of the harvest? Or is it just a huge snake? (lol)

Good to see you pick up the ball. Think I'll sit back and relax.

Regards,

Raymond

| 12015|2004-03-15 17:56:51|Mahari|Re: AE's labeled both themselves and Nubians as blacks|

"Sorry you couldn't open the attachment. It was a tomb scene showing Remitu harvesting grapes, among them many light brown and dark brown workers, but only one of them black-skinned. "

Raymond,

I'm not sure what you are intimating by that phrase ("showing Remitu harvesting grapes, among them many light brown and dark brown workers, but only one of them black-skinned. "). You are aware that most "black" people are in fact brown people. Truly black people are somewhat rare by comparison to most AF-RA-KA-ns. And if you are 2A such a fact is a given UNQUESTIONABLY. Even our(2A) hair that most call black is really dark brown. And when we refer to the black race, I believe, that most of us are speaking in generic terms as we would with white folks who would include Persians, Greeks, Turks, Swedes, Britons; and clearly there is a range of color tones among these groups but they fall within the category of whites. That's a given. I hope you are not trying to make some ridiculous statement suggesting that because there are light brown and dark brown people in the scene that that means anything necessarily. If so, you have GOT to be kidding. If I'm wrong with the interpretation of that phrase please inform.

Peace,  
Mahari

--- On Mon 03/15, Imnrnnre <anpugifts@earthlink.net > wrote:

**From:** Imnrnnre [mailto:anpugifts@earthlink.net]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Mon, 15 Mar 2004 15:11:52 -0800 (GMT-08:00)  
**Subject:** Re: [Ta\_Seti] AE's labeled both themselves and Nubians as blacks

Hi Yafeu,

Thanks for taking the time to draft a detailed response. I understand your perspective more clearly and can see some points of convergence with mine. Let's leave it for others to decide how much progress we have made. I too am exhausted with the topic at this time.

Sorry you couldn't open the attachment. It was a tomb scene showing Remitu harvesting grapes, among them many light brown and dark brown workers, but only one of them black-skinned. The formatting was unchanged from when it was posted by Alex.

Yes, let it rest. Let's move on.

Much peace to you.

Raymond

---

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| 12016|2004-03-15 18:15:34|Mahari|Re: AE's labeled both themselves and Nubians as blacks|

Raymond,

I think I may have jumped to the wrong conclusion regarding your comment. I think you were questioning whether the black skinned guy was Nubian or Egyptian rather than of black origin. Sorry.

Mahari

--- On Mon 03/15, Imnrnre <anpugifts@earthlink.net> wrote:

**From:** Imnrnre [mailto:anpugifts@earthlink.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Mon, 15 Mar 2004 16:33:51 -0800 (GMT-08:00)

**Subject:** RE: [Ta\_Seti] AE's labeled both themselves and Nubians as blacks

Quick answer,

Don't you have a photo of Asar (Wsir) seated in a pavilion whose canopy is fronted by the head of a bull? If so, would you repost it at some point?

By the way Alex, did you notice the gentleman making a libation and holding a flaming chalice before that huge serpent labeled Nbt Ka? Isn't that another name for Rennutet, goddess of the harvest? Or is it just a huge snake? (lol)

Good to see you pick up the ball. Think I'll sit back and relax.

Regards,

Raymond

---

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| 12017|2004-03-15 19:09:38|Imnrnre|Re: AE's labeled both themselves and Nubians as blacks|

Hi Mahari,

The question was what did the AEs call themselves, not what you and I would call them using our own personal criteria. My description of the artwork Yafeu could not see, because of conversion problems, was an attempt to describe, at his request, what was shown there. Let me encourage you to reread his last message.

I hope you noticed that the discussion proceeded in an atmosphere of mutual respect. If you missed that, well you've missed alot. Perhaps that is why you are not respecting my wish to get off this issue for awhile.

Regards,

Raymond

| 12018|2004-03-15 19:19:17|Yafeu ibn Taom|Working class heroes|

.....  
Attachments :  
.....

Alex



Good photo doc for multi-ethnic society in a black  
nation. Check everybody out in those arbors below  
in Alex's pic (fig. 2). Does the water carrier have a rag  
on his head or is he tow headed like thegrape picker  
from another painting (fig. 1) in a different (Nakht's)  
Theban tomb? Does the man right of him sport an  
up river hairstyle? And the rightmost man has hair  
and beard associated more with people northeast  
of Egypt, very similar to the tributary in the tomb of  
Menkheperresonb (no. 86), Thebes.

5 guys whose phenotypesare questionably Egyptian.

So is the black skinned worker Nubian or Egyptian?

Is the possibly tow headed guy an Egyptian or a ???

Is the more woolier haired guy Nubian or Egyptian?

Is the bearded straighthair, Canaanite or Egyptian?

Straight, tow hair and beard, Canaanite or Egyptian?

Fig. 1 Tomb of Nakht (no. 152), Thebes. Noticethe grape picker's hair.

Peace

- Yafeu -

P.S. Fuhgeddabout the guys weaving papyrus at the bottom right of fig 2.

Fig. 2 Tomb no. 261, Thebes. Notice the four men at the right in the top register and the rightmost man in the 2nd register.



>

>

>I hope I am not

beating a dead horse.

>Here is the image again w/ link.

>

>I

guess the question for the group is. Is the black skin worker an

>Egyptian or a Nubian?

>I am leaning towards native

Egyptian, because his attire and physiognomy

>is akin to the other

workers.

>

>Go Ahead,

>

>Alex Derrick

>

href="http://www.highculture.8m.com">www.highculture.8m.com

>  
>  
>

href="http://www.highculture.8m.com/temp/Tomb-Winepress.jpg">http://www.highculture.8m.com/temp/Tomb-Winepress.jpg

>

>-----  
>>Sorry

you couldn't open the attachment. It was a tomb scene

>>showing Remitu

harvesting grapes, among them many light

>>brown and dark brown

workers, but only one of them black-skinned.

>>The formatting was

unchanged from when it was posted by

>>Alex.

>>

>>Yes, let it rest. Let's move on.

>>

>>Much peace to

you.

>>

>>Raymond

>>

>

---

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| 12019|2004-03-15 19:49:01|Imnrnre|Re: AE's labeled both themselves and Nubians as blacks|

Mahari,

I try to focus on what's important. What's important is that people



who looked so much like us achieved such greatness. It was Alex who asked whether the black-skinned person is Egyptian or Nubian. It never occurred to me to ask that question. There were historical periods when what we call Nubia was part of Kmt. And there were times when the Nubians refused to recognize the legitimacy of the ruling house in the north. Perhaps you mean this is an ethnic or cultural sense. I'll let others answer that question.

Take care.

Raymond

| 12020|2004-03-15 20:27:36|Paul Kekai Manansala|Re: Working class heroes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>

> Fig. 1 Tomb of Nakht (no. 152), Thebes.

Notice the grape picker's hair.

>

You sure that's his hair?

Regards,  
Paul Kekai Manansala

| 12021|2004-03-15 20:32:25|quilombismo|The meaning of Black in the name Kemet|

Greetings Ta Seti,

The meaning of Black in the name Kemet identifies the ancient Egyptians as Black people. Cheikh Anta Diop proved that beyond a reasonable doubt so there is no need to retrace that ground. The open question is "what did/does it mean to be Black"? IMHO, this question can only be answered from an African-centered perspective, ie., from within the culture itself. We can only hope to decipher the solution by asking the right questions. To ask whether the ancient Egyptians named themselves Black for the same reasons Europeans began to call themselves white is to ask the wrong question. In order to respond to

that question we have to make the modern white racist relevant to a discussion inside Black antiquity and are moved off our own terms. A better question is "what did the ancient Egyptians intend to evoke by using the specific hieroglyphic construction of the name Kemet"? The answer to this question requires us to (1) move beyond the Eurocentric limitations of Gardiner's Egyptian Grammar, (2) realize that there are levels of decipherment beyond the profanely literal (this IS divine speech after all), (3) view the glyphs as twt ankh (living images), (4) recognize that Kemet was the birthplace of sacred science which was known to the Western and Arab world as alchemy (al-kemet) and reduced to modern chemistry (kem-istry). With all this in mind we might perceive that the concept of Black in Kemet is not just a color, it is an element. KM is carbon undergoing a chemical reaction. This is a starting point of analysis. To go beyond this point takes us places beyond which debate continues to be useful. This post is just to suggest that there is more to Kemet and being Black than color. Those who need to go deeper can email me or keep a lookout for my website presently under construction.

hetep

dr. weldon c. williams iii  
templeofkemet.org

| 12022|2004-03-15 20:47:42|willie bennett|Re: A million Europeans enslaved-Oft centered|

Harambee

I, for one am definately interested. However I have little knowledge in the field.

What I can say is that my father was born in 1910 in Louisiana. He and I have a strong facial resemblance to a people in I belive South West Nigeria called Bendel. Also, when I visited Nigeria had an elderly woman refer to me as Bendel.

For what it's worth

wb

>From: "[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com), [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] A million Europeans enslaved-Oft centered

>Date: Mon, 15 Mar 2004 12:50:43 -0500

>

>Hi

>The best textbook on the African slave trade is Black Cargoes. This book

>will give you a list of the African slaves sold into the Americas over

>time, and the ports where the slaves were landed. Cowley and Mannix  
>estimate as many as 30-40 million slaves sold in the Americas. DuBois in  
>his study of the Atlantic Slave Trade placed the number at 100 million.  
>This figure of 10 million is far too low.  
> It is important to understand that when the first African slaves came  
>to Jamestown in, they were recognized as indentured slaves. I believe it  
>was not until after 1639, that Africans were made slaves for life.  
>C.A. Winters  
>  
>  
>  
>Black Cargoes: A History of the Atlantic Slave Trade 1518-1865  
>Author: Malcolm Cowley and Daniel P Mannix  
>\$29.95  
>  
>It is estimated that between thirty and forty million people died as a  
>result of the Atlantic slave trade between the sixteenth and nineteenth  
>centuries, victims of a commercial operation more vast and more callous  
>than any other movement in world history.  
>  
>Black Cargoes tells the full story of this barbaric trade in people, which  
>brutalized all those involved. In Africa it tore families and tribes apart.  
>Men and women were stripped of their humanity and reduced to mere units of  
>production: captured, packed like merchandise into the holds of unsanitary  
>ships, tossed overboard if they became sick, or sold in the West Indian and  
>American markets into perpetual servitude. In America it gave rise to the  
>plantation system, the Civil War and a bitter legacy of racism. And in  
>Britain it is also woven into the fabric of our society, helping to finance  
>the Industrial Revolution and found cities such as Bristol and Liverpool.  
>  
>From slavery's beginnings in the island of Hispaniola, to its climax in the  
>eighteenth century and eventual abolition, this is a compelling history of  
>greed, exploitation and terrible inhumanity.  
>  
>Publisher: Penguin  
>Publication date: 01/05/2002  
>Pages: 320  
>  
>  
>Original Message:  
>-----  
>From: Ansari Mustafa [mustafaansari2002@yahoo.com](mailto:mustafaansari2002@yahoo.com)  
>Date: Mon, 15 Mar 2004 07:53:33 -0800 (PST)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] A million Europeans enslaved-Oft centered  
>

>This type of scholarship is really oft center of our  
>current reality. Likewise, so is Maat, Hotep and most  
>of the Nubian post. Although, very interesting and it  
>deals with our Africaness it is oft centered because  
>this focus deals primarily with east Africans while we  
>are West Africans.

>Over a week ago I requested some research on the 100  
>plus African tribes that we here in the Americas came  
>from and I did not recieve one post.

>Is it possible that there is no interest in our West  
>African origins or is the research too hard to come by?

>So far, I whose discipline is law has unconvered about  
>20 tribes.

## >1. Songhai

### >3. Housa

## >5. Mende

$>7$ . Ga

>9 Ibo

> 10. **Index**

> These are the tribes that immediately come to mind.

>were shipped to.

>Scholarship does not count for much if it is not  
>relevant.[Moves our society ahead]

>Dr. Mustafa Ansari

## >Indigenous African American Reparations Tribunal

>> Robert E. Lee Memorial Association, Inc.

## >> Indentured Servants and Transported Convicts

> >

><http://www.stratfordhall.org/ed-servants.html?EDUCATION>

> >  
> > White indentured servants came from all over Great  
> > Britain. Men, women, and sometimes children signed a  
> > contract with a master to serve a term of 4 to 7  
> > years. In exchange for their service, the indentured  
> > servants received their passage paid from England,  
> > as well as food, clothing, and shelter once they  
> > arrived in the colonies. Some were even paid a  
> > salary. When the contract had expired, the servant  
> > was paid freedom dues of corn, tools, and clothing,  
> > and was allowed to leave the plantation. During the  
> > time of his indenture, however, the servant was  
> > considered his master's personal property and his  
> > contract could be inherited or sold. Prices paid for  
> > indentured servants varied depending on skills.  
> > While under contract a person could not marry or  
> > have children. A master's permission was needed to  
> > leave the plantation, to perform work for anyone  
> > else, or to keep money for personal use. An unruly  
> > indentured servant was whipped or punished for  
> > improper behavior. Due to poor living conditions,  
> > hard labor, and difficulties adjusting to new  
> > climates and native diseases, many servants did not  
> > live to see their freedom. Often servants ran away  
> > from their masters. Since they often spoke English  
> > and were white, runaway servants were more difficult  
> > to recapture than black slaves. If runaway servants  
> > were captured, they were punished by increasing  
> > their time of service.  
> > Since indentures were not recorded, information  
> > about indentured servants at Stratford is scarce.  
> > Most information has been taken from advertisements  
> > for runaway servants and court records. Some of the  
> > male indentured servants were highly skilled  
> > laborers, holding such jobs as bricklayer, joiner,  
> > plasterer, cook, clerk, gardener, coachman, butcher,  
> > blacksmith, and musician. Female indentured servants  
> > performed domestic chores like laundry, sewing, and  
> > housekeeping.  
> > Children also were indentured. William Gunnell, Jr.,  
> > was born in Great Britain, probably Scotland, in  
> > 1705. He and his family sailed together to Virginia.  
> > They became the indentured servants of Richard Lee  
> > in Westmoreland County. William had his tenth  
> > birthday in November 1715. His master Richard Lee  
> > died soon after. William's indenture was inherited

> > by Richard Lee's son Thomas. He still had five years  
> > and eleven months to work. William was one of Thomas  
> > Lee's clerks. He ran errands and, if his writing and  
> > numbers were neat and easy to read, helped keep  
> > accounts. William shared a bed and a room with some  
> > of the other servants. He became free when he turned  
> > sixteen in 1721.

> > Transported convicts, both men and women, were sold  
> > to plantation owners as another form of labor.

> > One-fourth of the British immigrants to the colonies  
> > were convicts. Most of these convicts were male,  
> > young, unskilled, and poor. The usual crime was  
> > grand larceny. Generally, the only people exiled  
> > were those judges felt could be rehabilitated.

> > Convicts performed the same type of work as  
> > indentured servants but were less trusted. Their  
> > length of service was usually longer than that of  
> > indentured servants. Like indentured servants and  
> > slaves, convicts frequently ran away. Political  
> > prisoners also were shipped to the colonies. Most of  
> > these were convicted following religious  
> > persecutions.

> > Suggested Reading

> > Ekirch, A. Roger. "Bound for America," in The  
> > William & Mary Quarterly, 3d. series, 42(April  
> > 1985): 167-83.

> > Ekirch, A. Roger. "Bound for the Chesapeake:  
> > Convicts, Crime, & Colonial Virginia," In Virginia  
> > Cavalcade, 3(Winter 1988): 100-13.

> > Suggested Activities

> > Have students list characteristics of indentured  
> > servants and black slaves. Discuss similarities and  
> > differences.

> >

> >

> > Freddie Thompson <[arumese@yahoo.com](mailto:arumese@yahoo.com)> wrote: Would  
> > these numbers include indentured servants as well?

> >

> > Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
> > wrote: The Washington Times  
> > <http://www.washingtontimes.com>  
> > A million Europeans enslaved  
> > Published March 11, 2004  
> > REUTERS NEWS AGENCY

> >

> > An American historian says that more than a million

> > Europeans were enslaved by North African slave  
> > traders  
> > between 1530 and 1780, a time of vigorous  
> > Mediterranean and  
> > Atlantic coastal piracy.  
> >  
> > The number of white European slaves is only a  
> > fraction of  
> > the trade that brought 10 million to 12 million  
> > black  
> > African slaves to the Americas over a 400-year  
> > period,  
> > historian Robert Davis says, but his research shows  
> > the  
> > slave trade was more widespread than commonly  
> > assumed. The  
> > impact on Europe's white population was significant.  
> >  
> > "One of the things that both the public and many  
> > scholars  
> > have tended to take as given is that slavery was  
> > always  
> > racial in nature -- that only blacks have been  
> > slaves. But  
> > that is not true," said Mr. Davis, an Ohio State  
> > University  
> > professor.  
> >  
> > "Enslavement was a very real possibility for anyone  
> > who  
> > traveled in the Mediterranean, or who lived along  
> > the shores  
> > in places like Italy, France, Spain and Portugal,  
> > and even  
> > as far north as England and Iceland."  
> >  
> > In a new book, "Christian Slaves, Muslim Masters:  
> > White  
> > Slavery in the Mediterranean, the Barbary Coast, and  
> > Italy,  
> > 1500-1800," Mr. Davis calculates that between 1  
> > million and  
> > 1.25 million Europeans were captured by pirates  
> > called  
> > "corsairs" and forced to work in North Africa during  
> > that

> > period.  
> >  
> > The raids were so aggressive that entire  
> > Mediterranean  
> > seaside towns were abandoned by frightened  
> > residents. "Much  
> > of what has been written gives the impression that  
> > there  
> > were not many slaves and minimizes the impact that  
> > slavery  
> > had on Europe.  
> >  
> > "Most accounts only look at slavery in one place, or  
> > only  
> > for a short period of time. But when you take a  
> > broader,  
> > longer view, the massive scope of this slavery and  
> > its  
> > powerful impact become clear."  
> >  
> > The pirates, sailing from such cities as Tunis and  
> > Algiers,  
> > raided ships in the Mediterranean and Atlantic as  
> > well as  
> > seaside villages to capture men, women and children,  
> > he  
> > says. They were put to work in quarries, in heavy  
> > construction and as oarsmen in the pirates' galleys.  
> >  
> > Mr. Davis calculated his estimates using records  
> > that  
> > indicate how many slaves were at a particular  
> > location at a  
> > single time. He then estimated how many new slaves  
> > it would  
> > take to replace slaves as they died, escaped or were  
> > ransomed.  
> >  
> > "It is not the best way to make population  
> > estimates, but it  
> > is the only way with the limited records available."  
> >  
> >  
> >  
> >  
> >  
> >



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| 12023|2004-03-15 20:50:11|Imnrnre|Re: The meaning of Black in the name Kemet|

Greetings Dr. Williams,

I have been interested in the esoteric aspects of Kemetic culture and will be watching to see how your site handles these questions at the point where words turn back and heka takes over. As I understand it, this kind of knowledge was usually passed on teacher to student and efficacy was usually measured in terms of inner personal transformation.

Please keep me informed.

Respectfully,  
Raymond Davis

| 12024|2004-03-15 21:09:35|Yafeu ibn Taom|Re: Working class heroes|

Yes.

Peace  
- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"

wrote:

>

> Fig. 1 Tomb of Nakht (no. 152), Thebes.

Notice the grape picker's hair.

>

You sure that's his hair?

Regards,

Paul Kekai Manansala

| 12025|2004-03-15 21:39:02|Paul Kekai Manansala|Re: Working class heroes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"  
wrote:

>  
> Yes.  
>

I'm not so sure. In fact, I'm willing to bet it's a headcloth.

Regards,  
Paul Kekai Manansala

| 12026|2004-03-15 22:27:57|Woodetta Owens|Blavatsky & Massey Online Books|

.....  
Attachments :  
.....

<http://www.theosophical.ca/OnLineDocs.htm>

---

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| 12027|2004-03-15 22:41:15|Yafeu ibn Taom|Re: Working class heroes|

Based on what? I know the difference between  
hair and a cloth and have mentioned that in  
no. 261 its debateable. Not so for no. 52.

I have no preconcept that a stray tow head or  
two could not possibly wander into Egypt, the  
1st world nation of the 15th century BCE and  
found himself a job as a migrant grape picker.

Have you seen the painting hardcopy close up

large using a magnifier? Unless you can base the headcloth from examination and detailed description of the painting I don't feel the need to defend my position or want to discuss it any more. In all proper respect I can't go up against the list owner's word. You win. OK?

Peace  
- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"

wrote:

>

> Yes.

>

I'm not so sure. In fact, I'm willing to bet it's a headcloth.

Regards,

Paul Kekai Manansala

| 12028|2004-03-15 23:02:33|clyde winters|Re: Working class heroes|

Hi

The discussion of this picture is silly. There has never been one shade of color for African people except in the minds of Europeans and Eurocentric Blacks. Blacks came in different shades even before they met Europeans. Just as these Egyptians were painted in different shades of red-brown to black, there are also pictures of Nubians with varying shades.

C.A. Winters

Yafeu ibn Taom wrote:

Alex



Good photo doc for multi-ethnic society in a black nation. Check everybody out in those arbors below in Alex's pic (fig. 2). Does the water carrier have a rag on his head or is he tow headed like thegrape picker from another painting (fig. 1) in a different (Nakht's) Theban tomb? Does the man right of him sport an up river hairstyle? And the rightmost man has hair and beard associated more with people northeast of Egypt, very similar to the tributary in the tomb of Menkheperresonb (no. 86), Thebes.

5 guys whose phenotypesare questionably Egyptian.

So is the black skinned worker Nubian or Egyptian?

Is the possibly tow headed guy an Egyptian or a ???

Is the more woolier haired guy Nubian or Egyptian?

Is the bearded straighthair, Canaanite or Egyptian?

Straight, tow hair and beard, Canaanite or Egyptian?

Fig. 1 Tomb of Nakht (no. 152), Thebes. Noticethe grape picker's hair.

Peace

- Yafeu -

P.S. Fuhgeddaboud the guys weaving papyrus at the bottom right of fig 2.

Fig. 2 Tomb no. 261, Thebes. Notice the four men at the right in the top register and the rightmost man in the 2nd register.



>  
>  
>I hope I am not beating a dead horse.  
>Here is the image again w/ link.  
>  
>I guess the question for the group is. Is the black skin worker an  
>Egyptian or a Nubian?  
>I am leaning towards native Egyptian, because his attire and physiognomy  
>is akin to the other workers.  
>  
>Go Ahead,  
>  
>Alex Derrick  
>[www.highculture.8m.com](http://www.highculture.8m.com)  
>  
>  
><http://www.highculture.8m.com/temp/Tomb-Winepress.jpg>  
>  
>-----  
>>Sorry you couldn't open the attachment. It was a tomb scene  
>>showing Remitu harvesting grapes, among them many light  
>>brown and dark brown workers, but only one of them black-skinned.  
>>The formatting was unchanged from when it was posted by  
>>Alex.  
>>  
>>Yes, let it rest. Let's move on.  
>>  
>>Much peace to you.  
>>  
>>Raymond  
>>  
>

---  
Outgoing mail is certified Virus Free.  
Checked by AVG anti-virus system (<http://www.grisoft.com>).  
Version: 6.0.620 / Virus Database: 399 - Release Date: 03/13/2004

| 12029|2004-03-16 02:23:42|Paul Kekai Manansala|Re: Working class heroes|

--- Yafeu ibn Taom <[u1002817@warwick.net](mailto:u1002817@warwick.net)> wrote:

>

I have no preconcept that a stray tow head or  
two could not possibly wander into Egypt, the

1st world nation of the 15th century BCE and found himself a job as a migrant grape picker.

>

In the tomb no. 261 image there are 10 people with yellow tops including one in the middle row with an obvious skullcap.

All 10 are brown-skinned and one is nearly black. You would be hard-pressed even today to find a true blonde laborer in Egypt.

> In all proper respect I can't go

up against the list owner's word. You win. OK? >

Why do you always mention this when I disagree with something you post?

I have no problem with someone disagreeing with me as Katherine's presence here proves. So there is no reason to get so defensive.

If you'd like to carry this on another forum I'd be more than willing because I'm quite able to defend my positions without resorting to moderator authority.

Regards,  
Paul Kekai Manansala

| 12030|2004-03-16 05:19:51|saidis\_aswan\_egy|Re: Working class heroes|

The supposed "yellow tops" of the Egyptians at the wine press are simply straw material. Often poor Egyptians could not afford hair made of finer materials so they substituted straw for real hair or animal hair used to make hair. None of the people in the photo have natural hair. This should be apparent to you.

I agree with Clyde Ahmed Winters that Africans are not all defined by one mythological pitch black coloring. Nubians in the Rameses III tomb and Huy are painted with varying degrees of colors, and only distinguished by their clothing. I believe the tomb scene dates to around the New Kingdom during the 18th dynasty. Most of the people in the picture look no different from modern day Luxor Egyptians. Yes, there are people in Luxor and Aswan that are as "black" as the

one person in the picture. Go to Aswan yourself to see this

The Crazy Sa3eadi,

Saidis\_Aswan\_Egypt

| 12031|2004-03-16 05:56:13|alberto34482@yahoo.com|Cures for the Pharaoh|

Cures for the Pharaoh

The Sakakini Palace in Cairo is currently undergoing restoration prior to being turned into a medical museum. Jill Kamil traces Egypt's medical heritage

Click to view caption

Clock wise from top left: Wooden figure showing spine and chest deformities; Glazed terracotta vase of a breast-feeding woman; A woman on a birthing stool; Wall reliefs of surgical instruments (temple of Kom Ombo); Painted stele showing a man with polio

The idea of turning the palatial home of a pasha into a Medical Museum was initiated when a grandson of the original owner, himself a doctor, donated his inherited share of the Sakakini Palace to the Ministry of Health. Following lengthy deliberations it was decided to convert it into a museum devoted to the development of medicine from the time of the pharaohs through to the present day. This project is now underway and a book by one of Egypt's most distinguished physicians, Nabil I Ebeid, goes a long way towards explaining what can be expected. Egyptian Medicine in the Days of the Pharaohs, published five years ago by the General Egyptian Book Organisation, is a valuable compendium. A comprehensive yet concise study of pharaonic medicine, it reveals the art of healing in early times and the high levels of perfection it reached. As we shall see, it concerns much more than just mummies.

The ancient Egyptians, who embalmed their dead so carefully, must have had a profound knowledge of anatomy. This is evidenced in tomb reliefs that show surgeons at work on patients and in famous learned medical texts such as the Ebers and Edwin Smith papyri. These facts, though, do not provide enough information for a synopsis of medical practice in ancient times. Fortunately, Ebeid's book fills in some of the gaps. "We know that the Egyptians were brilliant mathematicians, and were no less advanced in chemistry. It was their knowledge of chemistry that enabled them to discover the materials they needed for embalming, as well as for producing medicines and drugs," writes Ebeid, who is internationally acclaimed for his work in industrial medicine, in the preface to his book. "Technical skills, intellectual capacities, and social values must be passed from generation to generation."

He categorises an assortment of medical problems and diseases, the



skills of Egyptian healers, the medical care of workers and other related medical subjects. From this 490-page publication I have learnt more about ancient health hazards, diseases, operations and the treatment of wounds than I had ever known before. I have learnt about ancient Egyptian attitudes towards the disabled and the active manner in which they participated in society. I had, of course, seen statues and reliefs of the handicapped, including dwarfs, but I had no idea that these handicaps had been categorised.

Latching onto Ebeid's study, I was reminded of what I had seen earlier. I embarked on a tour of ancient sites and, less far afield, the Egyptian Museum. I saw handicapped individuals working as farmers in Old Kingdom tombs, dwarfs employed in the pharaoh's laundry and even, in the temple of Edfu, carvings of medical tools.

Ebeid's research takes him beyond the translation of medical papyri -- of which there are many more than I realised -- to other literary, political, religious and secular works such as paintings and sculpture "which, by accident or design provide insight into health and healing in ancient Egypt". He cites studies made by the ancient Egyptians themselves.

The medical papyri, of which there are more than a score, are clear indication of the advances in the medical field from early times.

Some of the texts dating from the Middle and New Kingdoms (from about 2000 BC) were copies, sometimes third and fourth hand, of earlier texts; archaic grammar and obsolete words point to their antiquity as well as certain references to earlier periods. The Edwin Smith Surgical Papyrus, believed to be the earliest, was studied by scholars in the 19th and 20th centuries. The text deals with 48 carefully arranged surgical cases of wounds and fractures, detailing a dispassionate examination of the patient and prescribing cures. No ailment was ascribed to the activity of a demonic power, and there was very little magic -- although belief in the potency of spells or exorcisms doubtless supplemented the treatment. Ancient Egyptian medical practitioners were not witch doctors who gave incantations. They were physicians who prescribed healing remedies and conducted operations. Although some of these prescriptions might be considered somewhat fanciful -- such as the extract of a hair of a black cat to prevent greying -- others were famous for their efficacy, as Ebeid's book makes clear.

There is no doubt that there was a firmly established medical tradition at an early date. When Weshptah, builder and friend of the fifth Dynasty Pharaoh Neferirkare, suffered a stroke in the pharaoh's presence, the ruler showed great solicitude for his stricken friend and ordered his officials to consult medical documents for a remedy to help his vizier regain consciousness. Doctors were well paid for their services; in one case the reward was "a false door of limestone for that tomb of mine in the necropolis".

We know from mummified bodies that dental surgery was practised from early times; some have teeth extracted, and an Old Kingdom mummy of a man shows two holes beneath a molar of the lower jaw, apparently drilled for draining an abscess. The discovery in a grave at Giza of a body with several teeth wired together suggests that dental treatment was already well advanced in the Old Kingdom. Sesa's tomb at Saqqara (known as the "doctor's tomb") shows the manipulation of joints, while the "physician's tomb", that of Ankhmahor (also at Saqqara), shows an operation on a man's toe and the circumcision of a youth. Ebeid points out that this was practised on boys between six and 12 years old, and adds: "all criteria indicate that female circumcision was never practiced in ancient Egypt."

Ancient Egyptians delighted in the birth of a child and babies were probably breast-fed into the subsequent pregnancy. The Kahun and Ebers papyri outline the treatment of gynaecological problems and recommend a birthing-stool for delivery either in a squatting or kneeling position. They also describe how to induce labour if necessary, cut the umbilical cord and care for the new-born child. Cancer, it appears, is not a disease of modern civilisation. There is a paucity of evidence of its incidence in ancient Egypt; nevertheless, some indication of tumours does exist from early times right through to the Ptolemaic period. Ebeid points out in his chapter on surgery that the ancient Egyptians used the scalpel, "and a heated knife or cautery for extirpating the tumours, taking care so as not to bleed afterwards". He quotes Ebers Papyrus 872 which reads: "This [i.e. tumour] is a swelling of vessels, a disease that I treat... then you must perform for it a knife-treatment, it (the knife) is heated in the fire...".

On antiseptics Ebeid informs us that "wine was used in embalming as a disinfectant and preservative... Frankincense and date-wine were prescribed as anti- pruritics, astringents and antiseptics in local applications." As for surgical instruments, the Edwin Smith Papyrus contains a list of surgical instruments including scalpels, scissors, needles, forceps, hooks, pincers, as well as bandages, swabs and adhesive plaster. The first evidence of surgical stitching is also found in Egypt.

The medical practices of ancient Egypt have been somewhat undermined by claims made by classical scholars. There are continued assertions that there is no clear evidence that the ancient Egyptians practised surgery, amputated limbs, operated on skulls, performed eye surgery, or used knives to cure ailments such as hernias.

However, in *Egyptian Medicine in the Days of the Pharaohs* Ebeid makes a point of quoting scholars who maintain that the ancient Egyptians did indeed carry out surgical operations. He argues that "a mere glance at mummification shows how neatly the left side is sutured, and how [the ancient Egyptians] drew the brain through the nostrils,

or how they evacuated it through the foramen magnum... at the end of the twentieth century surgeons apply the same technique in removing a pituitary adenoma through the nostrils."

He quotes an article by J T Rowling published in Science in Egyptology entitled "Some speculations on the rise and decline of surgery in dynastic Egypt". In it, Rowling discusses how surgery reached its zenith in the Old Kingdom, became a "doubtful expedient" in the Middle Kingdom ("we have no evidence that such operations as those for repair of herniae or tuberculous nodes in the neck mentioned in the Ebers Papyrus were ever performed after the Middle Kingdom"), and a "hallowed tradition" in the New Kingdom.

Ebeid also refers to the many cases of the distinguished Egyptologist W P Pahl "which demonstrate trepanation" and adds that cases of operative surgery may have been performed but not recorded in available papyri. He states that circumcision is "sure evidence of surgical intervention".

As to whether surgical operations were performed in ancient Egypt, Ebeid, quoting Dr Paul Ghalioungui, refers to the names and procedures given to surgical instruments in Ebers Papyrus 875: a tumour being removed "with a ds knife and seized with a hnw -instrument (forceps)... thou shalt remove it with [a] ds knife without taking away those enclosures (the fibrous capsule)". He comments that these names are not synonyms, and the second knife in that operation is given a name different from that of the first. "Ghalioungui suggests that it is a curette," he writes, but H H Grapow translates "and seized with a hnw -instrument" as "thou shalt dress it with hnw -ointment". Which all goes to show how confusing it is for the non-professional.

American researchers at Brigham Young University recently discovered a screw 23cms long fixed into a 2,600- year-old mummy, joining the thigh and calf bones. This suggests one of two things: "either the person suffered from fracture during his life, or it occurred during embalming and the relatives wanted him to meet God with physical integrity."

Ebeid concedes that his book is a trial to explore medical science by reviewing the papyri and other sources of information, and writes that he hopes other scholars will fill gaps in our knowledge of related problems, such as the effect of work and the environment on the health of ancient Egyptians, wartime medicine and the prevalence of addiction.

In Egyptian Medicine in the Days of the Pharaohs Ebeid explores new horizons in the study of health and health care in ancient Egyptian life. Let us hope the opening of the new Medical Museum in the Sakakini Palace will provide the impetus for further research and study.

<http://weekly.ahram.org.eg/2004/681/hr1.htm>

| 12032|2004-03-16 05:58:06|alberto34482@yahoo.com|Grave of Egyptian king's courtiers uncovered|

## Grave of Egyptian king's courtiers uncovered

March 14 2004 at 02:06PM < /index.php > < /index.php >

Cairo - A grave believed to belong to courtiers or servants of King Aha, the first king of ancient Egypt's first dynasty, was uncovered by an American excavation mission in Abydos in Upper Egypt, a culture ministry statement said on Sunday.

The enclosure found in Abydos contains "a very well-preserved chapel surrounded with six subsidiary graves belonging to courtiers servants intended to serve the king in the afterlife".

The enclosure lies about 1,5km away from the tomb of King Aha, discovered in 1900 by British archaeologist Flinders Petrie.

Judging from skeletons found in the grave, the archaeologists concluded that the servants were most likely sacrificed to be buried near King Aha.

Expedition co-director David O'Conner said the discovery was significant because the reign of Aha is associated with major changes in royal architecture.

"The form and plan of Aha's enclosure as well as the chapel within is set as the model followed by all subsequent royal enclosures at Abydos," O'Conner said.

The archaeologists also uncovered another enclosure of an unknown first dynasty king that included three graves.

"Unusually, these did not contain human burials but were packed with bodies of ten donkeys which are intended to meet the king's transportation needs in the afterlife," said Zahi Hawwas of the Supreme Council of Antiquities.

The culture ministry statement said the discoveries were initially detected by a "sub-surface magnetic survey". - Sapa-DPA  
[http://www.iol.co.za/index.php?click\\_id=31&art\\_id=qw1079265961398B221&set\\_id=1](http://www.iol.co.za/index.php?click_id=31&art_id=qw1079265961398B221&set_id=1)

| 12033|2004-03-16 06:01:01|alberto34482@yahoo.com|King Tut liked red wine|

King Tut liked red wine

Ancient Egyptians believed in properly equipping a body for the afterlife, and not just through mummification. A new study reveals that King Tutankhamun eased his arduous journey with a stash of red wine.

Spanish scientists have developed the first technique that can determine the color of wine used in ancient jars. They analyzed residues from a jar found in the tomb of King Tut and found that it contained wine made with red grapes.

This is the only extensive chemical analysis that has been done on a jar from King Tut's tomb, and it is the first time scientists have provided evidence of the color of wine in an archaeological sample. The report appears in the March 15 edition of *Analytical Chemistry*, a peer-reviewed journal of the American Chemical Society, the world's largest scientific society.

The earliest scientific evidence of grapes is from 60-million-year-old fossil vines, while the first written record of winemaking comes from a much more recent source, the Bible, which says Noah planted a vineyard after exiting the ark.

Scientists have detected wine in a jar from as far back as 5400 B.C., found at the site of Hajji Firuz Tepe in the northern Zagros Mountains of present-day Iran. But the earliest knowledge about wine cultivation comes from ancient Egypt, where the winemaking process was represented on tomb walls dating to 2600 B.C.

"Wine in ancient Egypt was a drink of great importance, consumed by the upper classes and the kings," says Maria Rosa Guasch-Janà, a master in Egyptology at the University of Barcelona in Spain. She and Rosa M. Lamuela-Raventós Ph.D., a professor of nutrition and food science, have analyzed samples of ancient Egyptian jars belonging to the Egyptian Museum in Cairo and the British Museum in London. One sample came from the tomb of King Tutankhamun, discovered in 1922 by Howard Carter in Western Thebes, Egypt. The inscription on the jar reads: "Year 5. Wine of the House-of-Tutankhamun Ruler-of-the-Southern-On, l.p.h.[in] the Western River. By the chief vintner Khaa."

"Wine jars were placed in tombs as funerary meals," Guasch-Janà says. "The New Kingdom wine jars were labeled with product, year, source and even the name of the vine grower, but they did not mention the color of the wines they contained." Scientists and oenophiles have long debated the type of grape that ancient Egyptians used in their wines.

Using a new method for the identification of grape markers, Lamuela-Raventós and her coworkers determined that the wine in this jar was made with red grapes.

Tartaric acid, which is rarely found in nature from sources other than grapes, has been used before as a marker for the presence of

wine in ancient residues, but it offers no information about the type of grape.

Malvidin-glucoside is the major component that gives the red color to young red wines, and no other juice used in the ancient Near East and Mediterranean region contains it. As wine ages, malvidin reacts with other compounds forming more complex structures. The researchers directed their efforts toward developing a tool for breaking down these structures to release syringic acid.

Analysis of ancient samples requires a very sensitive method to minimize the amount of sample that needs to be used. To detect syringic acid, the researchers used a technique called liquid chromatography and mass spectrometry in tandem mode, which is known for its high speed, sensitivity and selectivity. This method has never before been used to identify tartaric acid or syringic acid, nor has it been used on any archaeological sample, according to the scientists.

Lamuela-Raventós and Guasch-Janà plan to use the new technique in more extensive studies of wine residues from other archaeological samples.

The Spanish Wine Culture Foundation and Codorniu Group provided funding for this research.

###

? Jason Gorss

The online version of the research paper cited above was initially published Feb. 18 on the journal's Web site. Journalists can arrange access to this site by sending an e-mail to [newsroom@acs.org](mailto:newsroom@acs.org) <mailto:[newsroom@acs.org](mailto:newsroom@acs.org)> or calling the contact person for this release [http://www.eurekalert.org/pub\\_releases/2004-03/acs-tl031504.php](http://www.eurekalert.org/pub_releases/2004-03/acs-tl031504.php)

| 12034|2004-03-16 06:29:24|Freddie Thompson|Re: The meaning of Black in the name Kemet|

This isindeed a satisfactory response to some of the speculation I was engaging.

Fred

*quilombismo* wrote:

Greetings Ta Seti,

The meaning of Black in the name Kemet identifies the ancient Egyptians as Black people. Cheikh Anta Diop proved that beyond a reasonable doubt so there is no need to retrace that ground. The open question is "what did/does it mean to be Black"? IMHO,

this question  
can only be answered from an African-centered perspective,  
ie., from  
within the culture itself. We can only hope to decipher  
the solution  
by asking the right questions. To ask whether the ancient  
Egyptians  
named themselves Black for the same reasons Europeans  
began to call  
themselves white is to ask the wrong question. In order to  
respond to  
that question we have to make the modern white racist  
relevant to a  
discussion inside Black antiquity and are moved off our  
own terms. A  
better question is "what did the ancient Egyptians intend  
to evoke by  
using the specific hieroglyphic construction of the name  
Kemet"? The  
answer to this question requires us to (1) move beyond the  
Eurocentric limitations of Gardiner's Egyptian Grammar,  
(2) realize  
that there are levels of decipherment beyond the profanely  
literal  
(this IS divine speech after all), (3) view the glyphs as  
twf ankh  
(living images), (4) recognize that Kemet was the  
birthplace of  
sacred science which was known to the Western and Arab  
world as  
alchemy (al-kemet) and reduced to modern chemistry (kem-  
istry). With  
all this in mind we might perceive that the concept of  
Black in Kemet  
is not just a color, it is an element. KM is carbon  
undergoing a  
chemical reaction. This is a starting point of analysis.  
To go beyond  
this point takes us places beyond which debate continues  
to be  
useful. This post is just to suggest that there is more to  
Kemet and  
being Black than color. Those who need to go deeper can  
email me or  
keep a lookout for my website presently under  
construction.

hetep

dr. weldon c. williams iii  
templeofkemet.org

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I could be mistaken, but it appears to me that there are at least two individuals in the picture represented with black skin. Look to the right end on the middle level at the three guys facing inward. The individual in between the two looks as though he could be just as dark as the kneeling figure on the top level.

Fred

*saidis\_aswan\_egy* wrote:

The supposed "'yellow tops'" of the Egyptians at the wine press are simply straw material. Often poor Egyptians could not afford hair made of finer materials so they substituted straw for real hair or animal hair used to make hair. None of the people in the photo have natural hair. This should be apparent to you.

I agree with Clyde Ahmed Winters that Africans are not all defined by one mythological pitch black coloring. Nubians in the Rameses III tomb and Huy are painted with varying degrees of colors, and only distinguished by their clothing. I believe the tomb scene dates to around the New Kingdom during the 18th dynasty. Most of the people in the picture look no different from modern day Luxor Egyptians. Yes, there are people in Luxor and Aswan that are as "'black'" as the one person in the picture. Go to Aswan yourself to see this

The Crazy Sa3eadi,

Saidis\_Aswan\_Egypt

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| 12036|2004-03-16 06:48:16|Yafeu ibn Taom|Re: Foreigners and naturalized citizens in art|

In selectively quoting me why leave out that  
I recognize head coverings in this painting  
and others?



Please answer this question. Do you have a large reproduction of the painting and have you examined it for minute details?

Again without examining either painting with a magnifier for attention to detail, this discussion is not focusing in on the two particular men I'm talking about.

Not every person in Egypt was a born and bred ethnic Egyptian. And for other critics who've also chosen to selectively read what I write I find it unnecessary to constantly repeat that AE's came in every color of the spectrum that is the range of complexions of black folk. Don't we all know that already? Have you read any of the records naming servants/workers in Egyptian households and noticed names of east Mediterraneans in the list? Did the AE artist union have a stipulation to never ever portray a non-ethnic Egyptian in work scenes or figurines?

Now I'm not the one who broached the topic of an individual or a few foreign nationals in AE art yet I'm the one every one chose to unload on. Why is that? And why are the ones who first raised the issue now remaining silent?

Peace  
- Yafeu -

--- Yafeu ibn Taom <[u1002817@warwick.net](mailto:u1002817@warwick.net)> wrote:

>

I have no preconcept that a stray tow head or two could not possibly wander into Egypt, the 1st world nation of the 15th century BCE and found himself a job as a migrant grape picker.

>

In the tomb no. 261 image there are 10 people with yellow tops including one in the middle row with an obvious skullcap.

All 10 are brown-skinned and one is nearly black. You would be hard-pressed even today to find a true blonde laborer in Egypt.

> In all proper respect I can't go

up against the list owner's word. You win. OK? >

Why do you always mention this when I disagree with something you post?

I have no problem with someone disagreeing with me as Katherine's presence here proves. So there is no reason to get so defensive.

If you'd like to carry this on another forum I'd be more than willing because I'm quite able to defend my positions without resorting to moderator authority.

Regards,

Paul Kekai Manansala

| 12037|2004-03-16 06:57:46|Peace & Blessings|Re: Great Black Books|

Here's a suggestion:

<http://www.tehutionline.com/newpage4.htm>

Hotep,

Samuel Jefferson  
Araminta Financial Group  
Araminta Mortgages & Araminta Business Capital  
Residential and Commercial Real Estate Services  
International Square  
1825 I street, N.W., Suite 400  
Washington, D.C. 20006  
866.391.LEND (5363)  
Nationwide Services  
[www.aramintafinancialgroup.com](http://www.aramintafinancialgroup.com)

=====

"Anytime you turn on your own concept of God, you are no longer a free [person]. No one needs to put chains on your body, because the chains are on your mind. Anytime someone says your God is ugly, and you release your God, and join their God, there is no hope for your freedom until you once more believe in your own concept of the deity. And that's how we're trapped. We have been educated into believing someone else's concept of the deity, and someone else's standard of beauty." -- Dr. John Henrik Clarke.

---

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<http://mail.yahoo.com>

| 12038|2004-03-16 07:48:35|Paul Kekai Manansala|Re: Foreigners and naturalized citizens in art|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

- >
- > In selectively quoting me why leave out that
- > I recognize head coverings in this painting
- > and others?
- >
- > Please answer this question. Do you have a
- > large reproduction of the painting and have
- > you examined it for minute details?
- >

Why should I require a large detail painting, but you have made a rather certain conclusion using the posted image?

When I asked you whether you were sure that this was the person's hair you responded "yes."

I have said that in my opinion the yellow top is probably not the person's hair. For example, many or most people with blonde hair have trouble tanning, but this person is obviously well-browned. There is nothing in this picture different than what is found with the "blonde" workers in the no. 261 image.

Regards,  
Paul Kekai Manansala

| 12039|2004-03-16 09:13:20|Yafeu ibn Taom|Re: Foreigners and naturalized citizens in art|

- > When I asked you whether you were sure that
- > this was the person's hair you responded "yes."

You made a terse statement. I replied in kind.  
Why should I give so much for so little in return?

All you first presented was a statement that you're willing to bet its a head covering but not hair.  
What was your assurity? The image from the net I provided (since I don't have a scanner to copy

and post any of the reproductions I own)? Then you try to turn it around as if I'm the one who's only basing my assurance on that jpeg when it's obvious from my challenge that I have examined a large hard copy under a magnifier, something you still haven't done.

This is continued argument based on anything but the fact of the document under discussion which you have all but admitted not to have examined or seen except for the copy of it I could find on the net and include in my post.

Again, please answer this question. Do you have a large reproduction of the painting and have you examined it for minute details? This is no more than was asked of those insisting the Egyptians of KV11 were actually Nubians which was proved incontestably false by a careful examination of the document not by repeating presuppositions about how an Egyptian can or cannot look. No special pleading.

Is there some reason based on actual examination of a good size rendering of the painting itself that it isn't hair? Again you avoided answering the question as to whether you have or have not examined either painting from a large hard copy under a magnifier. I'm not asking you to do any more than I have done.

Your argument is an emotional appeal about blonds, a distraction in lieu of evidence based on the art. My argument is a statement of analysis of the pictorial documents.

So far the only good argument against it being hair is the vegetable fiber wig argument. What that argument lacks is any documentation that such a thing as straw wigs were actually worn in Kmt. But, it's an idea I'm open to, especially if it can be documented. But the idea that it's hair is something that you're a priori dead set against and unwilling to even consider accepting as shown by your excusing it away without so much as even taking a close look at the pictures' details.

What is so frightening about the reality of foreign

nationals under Egyptian employ? There's something else I sense that you feel is at stake here than the hair on the head of two guys in these paintings. What is it? Whatever it is it's unrelated to the identification of what's atop these two guy's heads.

Peace  
- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"

wrote:

>

> In selectively quoting me why leave out that

> I recognize head coverings in this painting

> and others?

>

> Please answer this question. Do you have a

> large reproduction of the painting and have

> you examined it for minute details?

>

Why should I require a large detail painting, but you have made a rather certain conclusion using the posted

image?

When I asked you whether you were sure that this was the person's hair you responded "yes."

I have said that in my opinion the yellow top is probably not the person's hair. For example, many or most people with blonde hair have trouble tanning, but this person is obviously well-browned. There is nothing in this picture different than what is found with the "blonde" workers in the no. 261 image.

Regards,

Paul Kekai Manansala

| 12040|2004-03-16 10:14:25|saidis\_aswan\_egy|Re: Foreigners and naturalized citizens in art|

Yafeu, what more documentation do you want regarding wigs? We know that majority of the Egyptians shaved their head or wore their hair close cropped. Some wore a sidelock, these would vary from Egyptian to foreginer, so if the person in question was a foreginer than his hair style would have been distinctive.

We know that the elite in Egypt wore their wigs with real hair, but the lower class had to substitute their hair with assorted straw fibers. Often times both human hair and fibre were mixed together.

| 12041|2004-03-16 10:16:04|Paul Kekai Manansala|Re: Foreigners and naturalized citizens in art|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>  
> > When I asked you whether you were sure that  
> > this was the person's hair you responded "yes."  
>  
> You made a terse statement. I replied in kind.  
>

I asked a simple question and you took it as an offense.

>  
> All you first presented was a statement that you're  
> willing to bet its a head covering but not hair.  
> What was your assurity?

You are the one who expressed "assurity."

The image from the net I

> provided (since I don't have a scanner to copy  
> and post any of the reproductions I own)? Then  
> you try to turn it around as if I'm the one  
> who's only basing my assurance on that jpeg  
>

That's simply the truth. You were the one basing your assurance on the jpeg and that's what I was questioning.

There is nothing different about this depiction than the other ones in no. 261 except that it is smaller and thus more difficult to analyze.

So I ask you again, are you sure that this a depiction of the person's hair?

Regards,  
Paul Kekai Manansala



| 12042|2004-03-16 11:28:54|Derrick, Alexander|Re: Foreigners and naturalized citizens in art|

I think these might be of interest in the discussion.

[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectidentifier=UC30139](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectidentifier=UC30139)  
Natural Blonde ? (Note this still has a patch of scalp attached.)

[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectidentifier=UC30137](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectidentifier=UC30137)  
Hair Dyed Yellow / Or has lost pigmentation (looks like permed hair texture \*\*\*)

-----  
Saidis Writes

Yafeu, what more documentation do you want regarding wigs? **We know that majority of the Egyptians shaved their head or wore their hair close cropped.**

Alex responds:

Joanne Fletcher and Gaye Robins have written about the Egyptian hair, and identity. The idea that the majority of Egyptians shaved their heads and wore wigs has been challenged.

Many men and women had their natural hair arranged in beautiful styles, as can be seen in the various mummies from all periods.

Almost all of the female royal mummies have some kind of long hair style that is not a wig at all.

Many statues of women, indicate a section of natural hair with the wig on top.

Fletcher has spoken about this in *Nekhen News*, and Gaye Robins has several articles regarding hair. Please email me off list if you need the specific references.

Fletcher also mentions that straw could have been used for head covering. But I have never seen a straw wig. This is doubtful, but perhaps a wig from papyrus fibers is more likely.

Go Ahead,  
Alex Derrick  
[www.highculture.8m.com](http://www.highculture.8m.com)

\*\*\* - There is a method used in the Sudan to straighten hair which leaves the hair color a striking yellow. This is accomplished by using cattle urine and ash.

Yafeu wrote:

So far the only good argument against it being hair is the vegetable fiber wig argument. What that argument lacks is any documentation that such a thing as straw wigs were actually worn in Kmt. But, it's an idea I'm open to, especially if it can be documented. But the idea that it's hair is something that you're a priori dead set against and unwilling to even consider accepting as shown by your excusing it away without so much as even taking a close look at the pictures' details.

.

| 12043|2004-03-16 12:43:13|Imnrnnre|Re: Great Black Books|

Htp Samuel,

Thanks for turning me on to Tehuti Online. I've been studying Kmtc spirituality for 15 years now during which time I've been a temple member, a mentor and a participant in occasional study groups. It is what led me to Ta-Seti. You've just opened up another door for me, and I plan to walk on through. "Every doorway defines a journey, but every path chosen must lead to the creator in you. Choose."

Dwa Ntjr.

Raymond Davis

| 12044|2004-03-16 12:59:56|Imnrrnnre|Re: Foreigners and naturalized citizens in art|

Hi Alex,

Any idea whether this sample of hair is chemically treated, or is it naturally blond?

Raymond

| 12045|2004-03-16 13:29:47|Derrick, Alexander|Re: Foreigners ... (Blonde hair)|

I've been painting hair swatches for a project with Mattel Interactive for the past 4 months, and I've seen much blonde hair in a variety of textures and degrees of health.

The second sample is clearly treated. The coloration and texture is far from natural blonde.  
[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectidentifier=UC30137](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectidentifier=UC30137)

Whether the hair pigment was decomposed over time, or was intentionally bleached (via an chemical process such as the combination of cattle urine and ash used by modern Upper Nubians) is unclear based upon information give by Petrie Musuem. I will try and email the Petrie Musuem for more details.

Go Ahead,

Alex Derrick  
[www.highculture.8m.com](http://www.highculture.8m.com)

---

Just as a note.

There are a few representation of Blonde hair and blue eyed Egyptians. Whether or not these images are authentic / unmodified is up to debate and discussion. But I have personally discovered other paintings that have been manipulated within the last +/-80 years which indicates that all unusual images must be cross referenced with other antique photos, archeological notes

to verify their accuracy.

-----Original Message-----

Hi Alex,

Any idea whether this sample of hair is chemically treated, or is it naturally blond?

Raymond

| 12046|2004-03-16 13:39:14|newyorkchango|Off Topic Concern|

Ta Seti,

Hold it. Slow down. there is something i have to say. Paul, please let Marc W. post again. i forgot why he was kicked out in the first place. but, let me tell all of you something good about Marc. W. who i do not know at all. i recent'y droppedd many of my yahoo! groups because i was so busy wtih other things i said "screw it". since, perusing all the francophone literature i said to myself i can do without ta seti. i'm being real.

but, Marc W. put me and others on his new group which was not connected to yahoo! so, when i canceled my yahoo! subscriptions i still got his. he kept me up to date on the most important topics even when i really did not want to read them. and what i will say also that he is very smart and insightful. his creating a new group showed brilliant thinking and he really did do something good. he is the one who led me back to Ta Seti.

let Marc W. back into TaSeti. if you talk about Ma'at then practice it a little bit. this is principle.

-----  
you guys are still talking about skin color. good grief!!!!

btw alex,

you copied Diop's chart comparing Wolof to AE however, Diop also compares the Serer language to AE. And the new young francophones are going beyond those two languages.

yafeu,

it's not "takrur". it's "tekrou" in french spelling which is the common local language besides pulaar. It was the Kingdom of Tekrou, a Fulani, (Peul) habitation. Another word for the Fulani of Tekrou is Toucouleur. It's now believed by many they originated in the Nile

River and went west.

Here is one of the many articles on the Tekrou.

<http://www.maliba.8m.com/Ethnies/toucoule.htm>

Do not add an i onto the word tekrou with this spelling however.

bring Marc W. back. let the banishment be temporary.

Hasta La Vista,  
Charles

| 12047|2004-03-16 13:51:04|Paul Kekai Manansala|Re: Foreigners ... (Blonde hair)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
wrote:

>  
>

> \_\_\_\_\_  
> Just as a note.  
> There are a few representation of Blonde hair and blue eyed

Egyptians.

> Whether or not these images are authentic / unmodified is up to

debate

> and discussion. But I have personally discovered other paintings

that

> have  
> been manipulated within the last +/-80 years which indicates that

all

- > unusual
- > images must be cross referenced with other antique photos,

archeological

- > notes
- >
- > to verify their accuracy.
- >
- >

It would not be surprising if either blonde-haired or blue-eyed people existed in ancient Egypt although they probably were quite rare.

Regards,  
Paul Kekai Manansala

| 12048|2004-03-16 13:58:34|Derrick, Alexander|Re: Foreigners ... (Blonde hair)|

I guess **\*anything\*** is possible ;)   
But in the interests of good and fair scholarship, any representations of blonde hair, blue/green eyed, or white skinned Egyptians should be checked for accuracy.

As I said, some paintings in the British Museum have been manipulated since their discovery 80+ years ago.

Just be careful. I think Manu would agree.

Go ahead,

Alex Derrick

-----Original Message-----

It would not be surprising if either blonde-haired or blue-eyed people existed in ancient Egypt although they probably were quite rare.

Regards,  
Paul Kekai Manansala

| 12049|2004-03-16 14:18:52|catherine cornish|Re: Off Topic Concern|

Hetep,

I have to agree with Newyorkchango in his support of Marc W. He is the one who first turned me onto Ta Seti, and the pictures he submits are wonderful compliments to the arguments posted here. Those pictures are rare and hard to come by. I also belong to his new group, and feel that his contributions are worthy of great consideration for everyone concerned about the Afro-Asiatic Diaspora.

Kindest Regards,

Shri Sa Hetep

*newyorkchango* wrote:

Ta Seti,

Hold it. Slow down. there is something i have to say.  
Paul, please  
let Marc W. post again. i forgot why he was kicked out in  
the first  
place. but, let me tell all of you something good about  
Marc. W. who  
i do not know at all. i recent'y droppedd many of my  
yahoo! groups  
because i was so busy wtih other things i said "screw it".  
since,  
perusing all the francophone literature i said to myself i  
can do  
without ta seti. i'm being real.

but, Marc W. put me and others on his new group which was  
not  
connected to yahoo! so, when i canceled my yahoo!  
subscriptions i  
still got his. he kept me up to date on the most important  
topics  
even when i really did not want to read them. and what i  
will say  
also that he is very smart and insightful. his creating a  
new group  
showed brilliant thinking and he really did do something  
good. he is  
the one who led me back to Ta Seti.

let Marc W. back into TaSeti. if you talk about Ma'at then  
practice  
it a little bit. this is principle.

-----  
you guys are still talking about skin color. good

grief!!!!

btw alex,

you copied Diop's chart comparing Wolof to AE however,  
Diop also  
compares the Serer language to AE. And the new young  
francophones are  
going beyond those two languages.

yafeu,

it's not "takrur". it's "tekrou" in french spelling which  
is the  
common local language besides pulaar. It was the Kingdom  
of Tekrou,  
a Fulani, (Peul) habitation. Another word for the Fulani  
of Tekrou  
is Toucouleur. It's now believed by many they originated  
in the Nile  
River and went west.

Here is one of the many articles on the Tekrou.  
<http://www.maliba.8m.com/Ethnies/toucoule.htm>

Do not add an i onto the word tekrou with this spelling  
however.

bring Marc W. back. let the banishment be temporary.

Hasta La Vista,  
Charles

| 12050|2004-03-16 14:30:17|Mahari|Re: Working class heroes|

Disclaimer: I am not an archeologist or Egyptologist. And I suppose that one would need a microscope at the least to determine for sure but the yellow tops look fake to me. Maybe it's just what I want to believe. There is just something about those folks with the light hair that look touched up somehow.

Mahari

--- On Tue 03/16, Paul Kekai Manansala <pkman@AsiaPacificUniverse.com> wrote:

**From:** Paul Kekai Manansala [mailto:pkman@AsiaPacificUniverse.com]

**To:** Ta\_Seti@yahooogroups.com

**Date:** Tue, 16 Mar 2004 10:23:37 -0000

**Subject:** [Ta\_Seti] Re: Working class heroes

--- Yafeu ibn Taom wrote:

>

I have no preconcept that a stray tow head or two could not possibly wander into Egypt, the 1st world nation of the 15th century BCE and found himself a job as a migrant grape picker.

>

In the tomb no. 261 image there are 10 people with yellow tops including one in the middle row with an obvious skullcap.

All 10 are brown-skinned and one is nearly black. You would be hard-pressed even today to find a true blonde laborer in Egypt.

> In all proper respect I can't go up against the list owner's word. You win. OK? >

Why do you always mention this when I disagree with something you post?

I have no problem with someone disagreeing with me as Katherine's presence here proves. So there is no reason to get so defensive.

If you'd like to carry this on another forum I'd be more than willing because I'm quite able to defend my positions without resorting to moderator authority.

Regards,  
Paul Kekai Manansala

---

### **No banners. No pop-ups. No kidding.**

Introducing My Way - <http://www.myway.com>

| 12051|2004-03-16 14:53:44|Derrick, Alexander|Re: Off Topic Concern|

[Greetings Charles,](#)

-----Original Message-----

you copied Diop's chart comparing Wolof to AE however, Diop also compares the Serer language to AE. And the new young francophones are going beyond those two languages.

Please send journal reference(s) on new research on AE and African linguistics.

I will make the translations and add them to my site.

I am aware of AE and Swahili being compared, as well as

T. Obengas work with Coptic and modern African languages.

---

Re: Marc Washington.

Marc is a very ambitious and colourful writer.

His methodology is on the increase and he brought



a unique energy to the group.

Ta-Seti has little known rules.

If he was banned from this group his behavior must have questionable. If I recall this is the second or third time he has been disabled from the group.

Marc, if you can read this, peace be upon you.

Alex Derrick

| 12052|2004-03-16 16:08:54|Yafeu ibn Taom|Re: Foreigners and naturalized citizens in art|

Alberto

Please, no more off target distraction. I didn't ask about documentation regarding wigs. What serious student of AE doesn't know of or hasn't seen examples of AE wigs? But you write as if you gave tons of documents. Truth is you didn't give a single source of reference nor even one citation, hence you gave NO documentation.

Stay on target -- yellowish straw fibre wigs, completely made of straw and consequently yellowish from root to tip just like the two guys in the paintings.

Thank you  
- Yafeu -

Yafeu, what more documentation do you want regarding wigs? We know that majority of the Egyptians shaved their head or wore their hair close cropped. Some wore a sidelock, these would vary from Egyptian to foreginer, so if the person in question was a foreginer than his hair style would have been distinctive.

We know that the elite in Egypt wore their wigs with real hair, but the lower class had to substitute their hair with assorted

straw fibers. Often times both human hair and fibre were mixed together.

| 12053|2004-03-16 16:31:49|Yafeu ibn Taom|Re: Foreigners and naturalized citizens in art|

First, I'm not offended. Why do you always assume I'm offended when I ask you for something more substantive than your personal opinion?

Yes, I expressed assurity and remain sure until the art piece is examined the way I examined it and details favoring a cloth are given. Others in this and other paintings do wear cloth but the figure under question does not.

For the third time, I have large reproductions of no.52 that I have looked at under a magnifier.

You're betting on a cloth having only seen the jpeg but I'm basing my argument on a large hard copy repro that I've examined under a magnifier for details of cloth folds or strands of hair. Numerous strands are very clearly visible including one stray wisp falling over the worker's forehead.

It appears you have some stake in their being absolutely under no circumstances ever any foreigner or naturalized citizen in Kmt who had light colored hair and so won't bother to examine a repro of the painting for details that may not subscribe to that position.

Now can we stop talking about me and start talking about the details of the person in the painting?

Peace  
- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"

wrote:

>

> > When I asked you whether you were sure that

> > this was the person's hair you responded "yes."

>

> You made a terse statement. I replied in kind.

>

I asked a simple question and you took it as an offense.

>

> All you first presented was a statement that you're

> willing to bet its a head covering but not hair.

> What was your assurity?

You are the one who expressed "assurity."

The image from the net I

- > provided (since I don't have a scanner to copy
- > and post any of the reproductions I own)? Then
- > you try to turn it around as if I'm the one
- > who's only basing my assurance on that jpeg
- >

That's simply the truth. You were the one basing your assurance on the jpeg and that's what I was questioning.

There is nothing different about this depiction than the other ones in no. 261 except that it is smaller and thus more difficult to analyze.

So I ask you again, are you sure that this is a depiction of the person's hair?

Regards,

Paul Kekai Manansala

| 12054|2004-03-16 16:32:57|Imnrnnre|Re: Off Topic Concern|

Greetings Ta\_Seti,

Concerning the prospect of Marc Washington's return to our list of members: It seems prudent to me that any negative comments be communicated privately to Paul least they have potential legal implications. I am not a lawyer, so this is just friendly advice for whatever it's worth. You are of course free to do as you please.

Raymond

| 12055|2004-03-16 16:55:19|newyorkchango|Re: Off Topic Concern|

Alex,

Wait for my website :-)

And seriously there are whole books on this topic. I will tell you this Theophile Obenga's latest is on this subject. What he is saying is the classification of African languages by Joseph Greenberg is a little faulty and the AE falls into the "Black African" category. That's it in a nutshell.

Au Revoir,  
Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

> Greetings Charles,  
> -----Original Message-----  
> you copied Diop's chart comparing Wolof to AE however, Diop also  
> compares the Serer language to AE. And the new young francophones

are

> going beyond those two languages.  
>  
> Please send journal reference(s) on new research on AE and African

> linguistics.  
> I will make the translations and add them to my site.  
> I am aware of AE and Swahili being compared, as well as  
> T. Obenga's work with Coptic and modern African languages.  
> \_\_\_\_\_  
> Re: Marc Washington.  
> Marc is a very ambitious and colourful writer.  
> His methodology is on the increase and he brought  
> a unique energy to the group.  
>  
> Ta-Seti has little known rules.  
> If he was banned from this group his behavior must have  
> questionable. If I recall this is the second or third time  
> he has been disabled from the group.  
>  
> Marc, if you can read this, peace be upon you.  
>  
> Alex Derrick

| 12056|2004-03-16 17:09:02|Derrick, Alexander|Re: Off Topic Concern|

Hi Charles,

Dont keep us in the dark. Please send some textual bibliographic material.  
I know you posted plenty links, but I cant access foreign sites from my  
internet connect at work.

I read A. Mousa Lams work on headrests/African pillows which was very good!

I havent read Greenburg, but the AE language is already classified as Black African  
as it is part of the Afro-Asiatic family which traces its lineage to Black Africa.  
This much has been available on the Oriental Institues website for several years.

I think that when the Sudan become politically stable, Sudanesse scholars will  
connect the AE and Meroetic language with the Nilotic tongues. I dont understand  
the current division, which is perhaps artificial.

Go ahead,  
Alex Derrick

-----Original Message-----

And seriously there are whole books on this topic. I will tell you  
this Theophile Obenga's latest is on this subject. What he is saying  
is the classification of African languages by Joeseph Greenburg is a  
little faulty and the AE falls into the "Black African" category.  
That's it in a nutshell.

Au Revoir,  
Charles

--- In Ta\_Seti@yahoogroups.com, "Derrick, Alexander"  
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> Greetings Charles,  
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> linguistics.  
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> questionable. If I recall this is the second or third time  
> he has been disabled from the group.  
>  
> Marc, if you can read this, peace be upon you.  
>  
> Alex Derrick

| 12057|2004-03-16 17:16:50|Yafeu ibn Taom|Re: Foreigners and naturalized citizens in art|

Thanks for some kind of documentation whether pro or con.  
There are black people that are sun blonds, i.e., their  
hair when exposed to strong sunlight over a length of time  
acquires golden tones. Usually they were sandy haired at  
birth and in their youth. This could be one explanation  
of the color of the curly hair in the sample photos you  
kindly provided.

>  
>\*\*\* - There is a method used in the Sudan to straighten hair which  
>leaves the hair color a striking yellow.  
>This is accomplished by using cattle urine and ash.  
>

I remember reading something in Rogers about Nubian use  
of hot irons, also about dusting the hair with gold --  
could that partially be why they sometimes are portrayed  
with yellowish and reddish hair? Doesn't quite make them

the much feared "natural blond" does it?

In the Tomb of Huy No.40, Thebes (which I am not going through the trouble of finding a copy on the net to share with the group as a common courtesy only to face accusations of not actually looking at or owning various hard copies of it which I can reference) is a painting of Nubians in a procession. Most all have their hair arranged in thin gold toned braids. The queen/princess has two grooms of a foreign appearing physical type for her ox chariot. They have long slightly wavy hair. Any world class civilization will draw foreigners from less affluent nations looking for a better livelihood than they could find at home.

Peace

- Yafeu -

>I think these might be of interest in the discussion.

>

>[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectid](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectid)

>entifier=UC30139

><[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectid](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectid)

>dentifier=UC30139>

>Natural Blonde ? (Note this still has a patch of scalp attached.)

>

>[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectid](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectid)

>entifier=UC30137

>Hair Dyed Yellow / Or has lost pigmentation (looks like permed hair

>texture \*\*\*)

>-----

>Saidis Writes

>Yafeu, what more documentation do you want regarding wigs? We know

>that majority of the Egyptians shaved their head or wore their hair

>close cropped.

>

>Alex responds:

>Joanne Fletcher and Gaye Robins have written about the Egyptian hair,

>and identity.

>The idea that the majority of Egyptians shaved their heads and wore wigs

>has been challenged.

>

>Many men and women had their natural hair arranged in beautiful styles,

>as can be seen in the various mummies from all periods.

>



>Almost all of the female royal mummies have some kind of long hair style  
>that  
>is not a wig at all.  
>  
>Many statues of women, indicate a section of natural hair with the wig  
>on top.  
>  
>Fletcher has spoken about this in Nekhen News, and Gaye Robins has  
>several  
>articles regarding hair. Please email me off list if you need the  
>specific references.  
>  
>Fletcher also mentions that straw could have been used for head  
>covering. But I have never  
>seen a straw wig. This is doubtful, but perhaps a wig from papyrus  
>fibers is more likely.  
>  
>  
>  
>Go Ahead,  
>Alex Derrick  
>[www.highculture.8m.com](http://www.highculture.8m.com) <<http://www.highculture.8m.com/>>  
>  
>\*\*\* - There is a method used in the Sudan to straighten hair which  
>leaves the hair color a striking yellow.  
>This is accomplished by using cattle urine and ash.  
>  
>Yafeu wrote:  
>So far the only good argument against it being hair is  
>the vegetable fiber wig argument. What that argument  
>lacks is any documentation that such a thing as straw  
>>wigs were actually worn in Kmt. But, it's an idea I'm  
>open to, especially if it can be documented. But the  
>idea that it's hair is something that you're a priori  
>dead set against and unwilling to even consider accepting  
>as shown by your excusing it away without so much as even  
>taking a close look at the pictures' details.  
>  
>

| 12058|2004-03-16 17:35:59|Imnrrnnre|Re: Foreigners and naturalized citizens in art|

Hi Alex,

Thanks for checking the authenticity of the color of the Petrie  
Museum sample.

By the way, wouldn't this be a good time to post the other tomb scenes while you have our attention? That way we can all get a closer look at hair, wigs, straw headgear, skin tones, sacred icons and so on. Seriously. I hope this isn't putting you to a great deal of trouble.

It's is also worth reminding ourselves that, as I believe Yafeu mentioned, these are from upriver, Waset, not Lower Kmt. It is hard to be certain, but they very likely present a window on common scenes from that region.

Best to you.  
Raymond

| 12059|2004-03-16 17:39:01|Yafeu ibn Taom|Re: Off Topic Concern|

Should you spell your name Boier?

al-Takruri is a "surname" announcing a place of parentage of a person. Using a place name pre-fixed with "al" and suffixed by "i" is both a normal and standard practice among Semitic speakers. I know it's all new to you and you're very enthusiastic about it but there are many spellings for Takrur. And Takrur has a much wider application than just the historic old kingdom of Takrur from around 1300 years ago or the Tukolor halPulaaren speakers of Mauritania ans Senegal today.

Peace  
- al~Takruri -

Ta Seti,

Hold it. Slow down. there is something i have to say. Paul, please

let Marc W. post again. i forgot why he was kicked out in the first place. but, let me tell all of you something good about Marc. W. who i do not know at all. i recent'y droppedd many of my yahoo! groups because i was so busy wtih other things i said "screw it". since, perusing all the francophone literature i said to myself i can do without ta seti. i'm being real.

but, Marc W. put me and others on his new group which was not connected to yahoo! so, when i canceled my yahoo! subscriptions i still got his. he kept me up to date on the most important topics even when i really did not want to read them. and what i will say also that he is very smart and insightful. his creating a new group showed brilliant thinking and he really did do something good. he is the one who led me back to Ta Seti.

let Marc W. back into TaSeti. if you talk about Ma'at then practice it a little bit. this is principle.

-----

you guys are still talking about skin color. good grief!!!!

btw alex,

you copied Diop's chart comparing Wolof to AE however, Diop also compares the Serer language to AE. And the new young francophones are going beyond those two languages.

yafeu,

it's not "takrur". it's "tekrou" in french spelling which is the common local language besides pulaar. It was the Kingdom of Tekrou, a Fulani, (Peul) habitation. Another word for the Fulani of Tekrou is Toucouleur. It's now believed by many they originated in the Nile River and went west.

Here is one of the many articles on the Tekrou.

<http://www.maliba.8m.com/Ethnies/toucoule.htm>><http://www.maliba.8m.com/Ethnies/toucoule.htm></a>

Do not add an i onto the word tekrou with this spelling however.

bring Marc W. back. let the banishment be temporary.

Hasta La Vista,

Charles

| 12060|2004-03-16 17:41:54|Derrick, Alexander|Re: Foreigners and naturalized citizens in art|

Raymond Wrote:

By the way, wouldn't this be a good time to post the other tomb scenes while you have our attention? That way we can all get a closer look at hair, wigs, straw headgear, skin tones, sacred icons and so on. Seriously. I hope this isn't putting you to a great deal of trouble..

I was on my way out of the office, but Ill make the post.

Here are the tombs again.

<http://www.highculture.8m.com/temp/Tomb-of-Ipy.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Ipy.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Menna.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Menna.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Nahkt.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Nahkt.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Nahkt2.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Nahkt2.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Nebamun.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Nebamun.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Rekhmire.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Rekhmire.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Rekhmire2.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Rekhmire2.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-of-Wsr-Ht.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-of-Wsr-Ht.jpg>>  
<http://www.highculture.8m.com/temp/Tomb-Winepress.jpg>  
<<http://www.highculture.8m.com/temp/Tomb-Winepress.jpg>>

This is a good site with nice photos from people in the region and further upstream.

[http://web.tiscali.it/paolo\\_bdc/FotoPeople.htm](http://web.tiscali.it/paolo_bdc/FotoPeople.htm)

Alex

| 12061|2004-03-16 18:07:55|Yafeu ibn Taom|The Negro-Egyptien language family pt1|

.....  
Attachments :  
.....

Obenga seperates Afrasian into two unrelated stocks

removing Tamazight and Semitic from the African

family. I'm probably wrong but it seems political

nature in keeping with foreign Berber and Arab

invasions of the continent and the societal

norms Diop experienced in Senegal.



>Hi Charles,

>

>Don't keep

us in the dark. Please send some textual bibliographic

>material.

>I know you posted plenty links, but

I can't access foreign sites from my

>

>internet connect at

work.

>

>I read A. Mousa Lam's work on headrests/African pillows

which was very

>good!

>

>I haven't read Greenburg, but the AE

language is already classified as

>"Black African"

>as it is part of

the 'Afro-Asiatic' family which traces its lineage to

>'Black

Africa."

>This much has been available on the Oriental Institute's website

for

>several years.

>

>I think that when the Sudan become

politically stable, Sudanese

>scholars will

>connect the AE and

Meroetic language with the Nilotic tongues. I don't

>understand

>the current division, which is perhaps

artificial.

>

>Go ahead,

>Alex Derrick

>

>

>

>-----Original Message-----

>And seriously

there are whole books on this topic. I will tell you

>this Theophile

Obenga's latest is on this subject. What he is saying

>is the

classification of African languages by Joseph Greenberg is a

>little

faulty and the AE falls into the "Black African" category.

>That's it in

a nutshell.

>

>Au Revoir,

>Charles

>

>--- In

href="mailto:Ta\_Seti@yahoogroups.com">Ta\_Seti@yahoogroups.com, "Derrick, Alexander"

><

href="mailto:Alexander.Derrick@v...">Alexander.Derrick@v...> wrote:

>> Greetings Charles,  
>> -----Original

Message-----

>> you copied Diop's chart comparing Wolof to AE however,

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>> Please send journal reference(s) on new

research on AE and African

>> linguistics.  
>> I will make the

translations and add them to my site.

>> I am aware of AE and Swahili

being compared, as well as

>> T. Obenga's work with Coptic and modern

African languages.

>> \_\_\_\_\_  
>> Re: Marc

Washington.

>> Marc is a very ambitious and colourful

writer.

>> His methodology is on the increase and he

brought



>> a unique energy to the group.

>>

>>

Ta-Seti has little known rules.

>> If he was banned from this group his

behavior must have

>> questionable. If I recall this is the

second or third time

>> he has been disabled from the

group.

>>

>> Marc, if you can read this, peace be upon

you.

>>

>> Alex Derrick

>

---

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.624 / Virus Database: 401 - Release Date: 03/15/2004

| 12062|2004-03-16 18:09:50|Yafeu ibn Taom|The Negro-Egyptien language family pt2|

.....  
Attachments :  
.....



---

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.624 / Virus Database: 401 - Release Date: 03/15/2004

| 12063|2004-03-16 18:21:48|catherine cornish|Re: Off Topic Concern|

Hetep,

I was not aware that support for Marc would be considered "negative comments" towards Paul, to the extent of having "potential legal implications". The issue raised does not seem to be that deep. Was there something I missed?

Shri Sa Hetep

*Imnrnnre* wrote:

Greetings Ta\_Seti,

Concerning the prospect of Marc Washington's return to our list of members: It seems prudent to me that any negative comments be communicated privately to Paul least they have potential legal implications. I am not a lawyer, so this is just friendly advice for whatever it's worth. You are of course free to do as you please.

Raymond

| 12064|2004-03-16 18:34:40|Imnrnnre|Re: Foreigners and naturalized citizens in art|

Thank you for the posts Alex.  
Much appreciated.

Raymond

| 12065|2004-03-16 19:15:42|Imnrnnre|Re: Off Topic Concern|

Hi Catherine,

Yes, you did miss something. My advice pertained only to negative comments as you will see when you reread what I wrote. It's actually quite unfortunate that you misconstrued my advice, since you've made it seem as if I was trying to discourage others from praising Mark's work. You've been quite careless in your remark, and considering that nature of the matter, have actually done me a disservice. Thank goodness, I too have been communicating with Mark and have expressed in person my feelings about his status.

Raymond Davis

| 12066|2004-03-16 19:19:13|Alex van Deelen|Re: Foreigners and naturalized citizens in art|

Message: 7

Date: Tue, 16 Mar 2004 15:47:46 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: Re: Foreigners and naturalized citizens in art

> I have said that in my opinion the yellow top is probably  
> not the person's hair. For example, many or most people  
> with blonde hair have trouble tanning, but this person is  
> obviously well-browned. There is nothing in this picture  
> different than what is found with the "blonde" workers in the no.  
> 261 image.

People in Northeast Africa, especially cattle herdsman will often cover themselves in ochre, which acts as a sunblocker, disinfectant, and insect repellent (very important when working around cattle).

They do the same thing to their hair, often covering it in red clay and ochre, and sometimes golden or yellow clay.

Even today, there are pictures of Ethiopians during WWII, who do this.

And another thing - learning how important cattle are to so many nations in Africa, it can't help but find it striking that the first letter of the alphabet (aleph) is the head of a cow or bull.

Alex

| 12067|2004-03-16 19:20:46|newyorkchango|Re: Off Topic Concern|

Ni Hao,

Do what you will.

:~)

Zai Jian,  
Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>  
> Should you spell your name Boier?  
>  
> al-Takruri is a "surname" announcing  
> a place of parentage of a person.  
> Using a place name pre-fixed with "al"  
> and suffixed by "i" is both a normal and  
> standard practice among Semitic speakers.  
> I know it's all new to you and you're  
> very enthusiastic about it but there  
> are many spellings for Takrur. And  
> Takrur has a much wider application  
> than just the historic old kingdom of  
> Takrur from around 1300 years ago or  
> the Tukolor halPulaaren speakers of  
> Mauritania and Senegal today.

>  
> Peace  
> - al~Takruri -

>  
>  
>  
>  
>

>  
> Ta Seti,

>

> Hold it. Slow down. there is something i have to say. Paul, please

> let Marc W. post again. i forgot why he was kicked out in the first

> place. but, let me tell all of you something good about Marc. W.

who

> i do not know at all. i recent'y droppedd many of my yahoo! groups

> because i was so busy wtih other things i said "screw it". since,

> perusing all the francophone literature i said to myself i can do

> without ta seti. i'm being real.

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> but, Marc W. put me and others on his new group which was not

> connected to yahoo! so, when i canceled my yahoo! subscriptions i

> still got his. he kept me up to date on the most important topics

> even when i really did not want to read them. and what i will say

> also that he is very smart and insightful. his creating a new group

> showed brilliant thinking and he really did do something good. he

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> the one who led me back to Ta Seti.

>

> let Marc W. back into TaSeti. if you talk about Ma'at then practice

> it a little bit. this is principle.

>

> -----

> you guys are still talking about skin color. good grief!!!!

>

> btw alex,

>

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> compares the Serer language to AE. And the new young francophones

are

> going beyond those two languages.

>

> yafeu,

>

> it's not "takrur". it's "tekrou" in french spelling which is the

> common local language besides pulaar. It was the Kingdom of

Tekrou,

> a Fulani, (Peul) habitation. Another word for the Fulani of Tekrou

> is Toucouleur. It's now believed by many they originated in the

Nile

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>

href="<http://www.maliba.8m.com/Ethnies/toucoule.htm>"><http://www.maliba.8m.com/Ethnies/toucoule.htm>

>

>

> Do not add an i onto the word tekroure with this spelling

however.

>

> bring Marc W. back. let the banishment be temporary.

>

> Hasta La Vista,

> Charles

>

>

>

>

>

| 12068|2004-03-16 19:42:27|newyorkchango|Chamitic-Semitic Doesn't Exist|  
Ta Seti,

Well my quick translation of Obenga's book abstract:

Adios,  
Charles

<http://www.ankhonline.com/kwobe.htm>

ANKH n1, f<sup>o</sup>ier 1992, pp. 51 - 58.

Le "chamito-sémitique" n'existe pas

Théophile OBENGA, qui est l'auteur de travaux majeurs dans ce domaine de la linguistique africaine (cf. bibliographie), montre dans "Le 'chamito-sémitique' n'existe pas", en quoi l'existence de la famille linguistique "chamito-sémitique" ou "afro-asiatique" qui regrouperait les langues sémitiques (accadien, ugaritique, phénicien, hébreu, arabe, sud-arabique), l'égyptien (ancien égyptien, copte), le berbère (siwa, mzab, tuareg, kabyle, rifain), les langues couchitiques (sidamo, gedéo, burji, galla, beja, etc.) et les langues tchadiques (hausa, mada, zélguwa), n'est pas fondée scientifiquement, c'est-à-dire qu'elle n'a jamais été reconstruite par la méthode de la linguistique historique qui est comparative et inductive ; on sait que cette méthode, appliquée à l'indo-européen, par exemple, a fait les preuves de sa pertinence et de sa validité.

Me: T.O. who is the author of major works inside the domain of African linguistics (see bibliography) shows in "Chamitic Semitic Doesn't Exist" on such the existence of the Linguistic Family "afro-Asiatic or Chamitic Semitic is regrouped with semitic(), Egyptian(), Berber(), Cushitic, and Chadic, is not established scientifically, that is to say, it was never constructed by the historic linguistic method that was comparative and inductive, one should know that this method, applied to Indo European, for example, makes proof of its validity.

-----Here it is Alex.

ANKH n2, avril 1993, pp. 8 - 18.

Aristote et l'Égypte ancienne

Résumé La place prédominante tenue dans l'Antiquité par l'Égypte ancienne sur le plan intellectuel, scientifique (astronomie, mathématiques ?) est illustrée ici, par la présentation et l'analyse de multiples références à l'Égypte faites par le célèbre philosophe grec ARISTOTE dans son œuvre. Une lecture attentive, serrée des textes montre qu'ARISTOTE a visité l'Égypte.

Abstract ? ARISTOTLE AND THE ANCIENT EGYPT ? Through the presentation and analysis of the many references



which the famous Greek philosopher ARISTOTLE made in his works, to Egypt, this article illustrates the dominant position occupied, in Antiquity, by ancient Egypt at the intellectual and scientific (astronomy, mathematics? ) levels. An attentive and close reading of the texts shows that ARISTOTLE visited Egypt.

ANKH n3, juin 1994, pp. 28 - 50.

La Stèle d'IRITISEN ou le premier Traité d'Esthétique de l'humanité

Le scribe IRITISEN, qui vécut au Moyen Empire sous les pharaons MENTOUHOTEP (vers 2030 av. J.C.) se présente lui-même comme le chef des artistes et comme sculpteur. Une stèle lui est dédiée Elle est actuellement exposée au Musée du Louvre, Paris, où elle porte le numéro C 14. Après avoir rappelé l'ensemble des travaux et traductions dont elle a fait l'objet, l'auteur entreprend une étude approfondie de la grande inscription de la stèle d'IRITISEN : translittération, traduction, et commentaire où sont interpellés le lexique, la grammaire, l'esthétique, les techniques de l'art et l'histoire. Son ancienneté et son contenu en font le premier Traité d'Esthétique de l'humanité

Abstract : THE STELE OF IRITISEN OR HUMANITY'S FIRST TREATISE ON ESTHETICS ? IRITISEN the scribe, who lived during the Middle Egyptian Empire under the MENTOUHOTEP Pharaohs (~ 2030 B.C.) talks of himself as the head of the artists and as sculptor. A stele was dedicated to him and it may be seen today at the Louvre Museum (Paris) where it bears the reference number C14. Having recalled past works and translations dealing with the stele, the author investigates it thoroughly ; transliteration, translation and commentaries where lexicology, grammar, esthetic, art techniques and history are all brought to bear. Its age and its content make it humanity's first treatise on esthetics.

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ANKH n6-7, 1997/1998, pp. 9 - 53.

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Résumé Restituer l'image conceptuelle que la société de l'Égypte pharaonique s'est faite de l'être humain, directement à partir des textes hiéroglyphiques, tel est l'objet du présent article. L'investigation de l'auteur porte sur un ensemble de concepts égyptiens fondamentaux tels que ren (le nom), ib et haty (le cœur), ka, ba, akh, ... Il met en relief la complexité sous-jacente des notions qui concourent à la définition de l'immortalité. L'auteur montre, grâce au recours au texte égyptien, à l'iconographie et à la linguistique, l'unité psychologique,

culturelle qui lie dans la profondeur historique l'Egypte des Pharaons au reste de l'Afrique noire. L'antériorité de cette "longue tradition négro-égyptienne" est soulignée ainsi que son influence sur les peuples sémitiques et indo-européens attestée par son empreinte laissée dans le judaïsme et le christianisme.

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ANKH n 8-9, 1999-2000, pp. 86 - 85.

Africa, the Cradle of Writing

\* IMHOTEP NEWSLETTER, N 5 P May 1999, Editor : Th. OBENGA, San Francisco State University, Black Studies Department.

Introduction

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John D. Ray, a British scholar, made the same historical distortion when he stated that "idea of writing" came to Egypt from Sumer.

Sumer was an ancient civilization of Mesopotamia, in the present day South Iraq, that reached the height of its power under Akkadian dynasty, founded by Sargon around 2340 B.C.

As we know, Sanchoniathon's Book, which is a Phoenician account of genesis and cosmogony, clearly points out that writing was invented by the Egyptians and it was transmitted to the Phoenicians.

In Plato's Phaedrus (274 c-d), Socrates reminds Greek collective memory that ta grammata, that is, "the letters", "the writing systems" were first invented in Kemet (i.e. Ancient Egypt,) thanks to the divine principle known as Thoth.

Sir Arthur John Evans (1851-1941), a British archaeologist, who unearthed remnants of the Bronze Age Minoan civilization in Crete (an island of South East Greece in the Eastern Mediterranean Sea), believed quite rightly that most of the Cretan glyphs were borrowed from the Egyptian system of writing : see his book entitled Scripta Minoa (Oxford : Clarendon Press, 1909) with 132 illustrations, 13 plates and 26 tables.

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ANKH n 8-9, 1999-2000, pp. 182 - 186.

Calcul du volume de la pyramide

R鴉m類 L'auteur pr鳥nte, transcrit en hi麒麟glyphes,  
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ANKH n10-11, 2001-2002, pp. 106 - 131.

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R鴉m類 L'auteur expose la chronologie compar籮de l'histoire de  
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L'Egyptien ancien n'est pas une langue s鯽tique, ni une langue  
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mais une langue nṯo-africaine.

Ancient Egyptian is not a semitic, neither chamito-semitic language but a black african language.

| 12069|2004-03-16 19:42:41|newyorkchango|Chamitic-Semitic Doesn't Exist| Ta Seti,

Well my quick translation of Obenga's book abstract:

Adios,  
Charles

<http://www.ankhonline.com/kwobe.htm>

ANKH n1, fṯier 1992, pp. 51 - 58.

Le "chamito-sṯitique" n'existe pas

Thṯhile OBENGA, qui est l'auteur de travaux majeurs dans ce domaine de la linguistique africaine (cf. bibliographie), montre dans "Le 'chamito-sṯitique' n'existe pas", en quoi l'existence de la famille linguistique "chamito-sṯitique" ou "afro-asiatique" qui regrouperait les langues sṯitiques (accadien, ugaritique, phṯicien, hṯieu, arabe, sud-arabique), l'ṯṯiptien (ancien ṯṯiptien, copte), le berbṯi (siwa, mzab, tuareg, kabyle, rifain), les langues couchitiques (sidamo, gedee, burji, galla, beja, etc.) et les langues tchadiques (hausa, mada, zelgwa), n'est pas fondṯscientifiquement, c'est-ṯire qu'elle n'a jamais ṯṯ reconstruite par la mṯode de la linguistique historique qui est comparative et inductive ; on sait que cette mṯode, appliquṯṯ'indo-europṯ, par exemple, a fait les preuves de sa pertinence et de sa validitṯbr>

Me: T.O. who is the author of major works inside the domain of African linguistics (see bibliography) shows in "Chamitic Semitic Doesn't Exist" on such the existence of the Linguistic Family "afro-Asiatic or Chamitic Semitic is regrouped with semitic(), Egyptian(), Berber(), Cushitic, and Chadic, is not established scientifically, that is to say, it was never constructed by the historic linguistic method that was comparative and inductive, one should know that this method, applied to Indo European, for example, makes proof of its validity.

-----Here it is Alex.

ANKH n2, avril 1993, pp. 8 - 18.

## Aristote et l'Égypte ancienne

**Résumé** La place prédominante tenue dans l'Antiquité par l'Égypte ancienne sur le plan intellectuel, scientifique (astronomie, mathématiques ?) est illustrée ici, par la présentation et l'analyse de multiples références à l'Égypte faites par le célèbre philosophe grec ARISTOTE dans son œuvre. Une lecture attentive, serrée des textes montre qu'ARISTOTE a visité l'Égypte.

**Abstract ? ARISTOTLE AND THE ANCIENT EGYPT ?** Through the presentation and analysis of the many references which the famous Greek philosopher ARISTOTLE made in his works, to Egypt, this article illustrates the dominant position occupied, in Antiquity, by ancient Egypt at the intellectual and scientific (astronomy, mathematics ?) levels. An attentive and close reading of the texts shows that ARISTOTLE visited Egypt.

ANKH n3, juin 1994, pp. 28 - 50.

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L'Égypte pharaonique et Israël dans l'Antiquité  
Résumé L'auteur expose la chronologie comparative de l'histoire de l'Égypte pharaonique et d'Israël. Il montre quelles ont été, dans l'Antiquité, les relations entre l'Égypte ancienne et Israël. Il souligne l'influence culturelle profonde qu'a exercée l'Égypte ancienne sur le peuple des Hébreux qui a vécu sur le territoire

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| 12070|2004-03-16 19:58:48|clyde winters|Re: Off Topic Concern|

Hi

Deciphered Meroitic some time ago. Meroitic is related to the Niger Congo family of language. You will find a word list of Meroitic at the following site:

<http://geocities.com/olmec982000/meroitic.pdf>

In 2000, I published the "Inscriptions of Tanyidamani" Nubica et Aethiopica IV/V (pp. 355-387). This is the longest Meroitic inscription known. Soon I will scan the paper and make it available to anyone interested in Meroitic. In this article you will find a list of archaic Meroitic words. The site listed above provides a list of Late Meroitic terms.

C.A. Winters

Derrick, Alexander wrote:

Hi Charles,

Dont keep us in the dark. Please send some textual bibliographic material. I know you posted plenty links, but I cant access foreign sites from my internet connect at work.

I read A. Mousa Lams work on headrests/African pillows which was very good!

I havent read Greenburg, but the AE language is already classified as Black African as it is part of the Afro-Asiatic family which traces its lineage to Black Africa. This much has been available on the Oriental Institutes website for several years.

I think that when the Sudan become politically stable, Sudanese scholars will

connect the AE and Meroetic language with the Nilotic tongues. I dont understand the current division, which is perhaps artificial.

Go ahead,  
Alex Derrick

-----Original Message-----

And seriously there are whole books on this topic. I will tell you this Theophile Obenga's latest is on this subject. What he is saying is the classification of African languages by Joeseph Greenburg is a little faulty and the AE falls into the "Black African" category. That's it in a nutshell.

Au Revoir,  
Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

> Greetings Charles,  
> -----Original Message-----  
> you copied Diop's chart comparing Wolof to AE however, Diop also  
> compares the Serer language to AE. And the new young francophones  
> are  
> going beyond those two languages.  
>  
> Please send journal reference(s) on new research on AE and African  
> linguistics.  
> I will make the translations and add them to my site.  
> I am aware of AE and Swahili being compared, as well as  
> T. Obenga's work with Coptic and modern African languages.  
>  
> Re: Marc Washington.  
> Marc is a very ambitious and colourful writer.  
> His methodology is on the increase and he brought  
> a unique energy to the group.  
>  
> Ta-Seti has little known rules.  
> If he was banned from this group his behavior must have  
> questionable. If I recall this is the second or third time  
> he has been disabled from the group.  
>  
> Marc, if you can read this, peace be upon you.  
>  
> Alex Derrick

| 12071|2004-03-16 20:11:59|Imnrnnre|Re: Chamitic-Semitic Doesn't Exist|  
Hi Charles,

Thanks for the translations. There is a reference to Plato's  
dialogue Phaedrus which is very helpful in marking Socrates'  
knowledge of Egypt and which I hope Catherine will pursue.  
It's Phaedrus [274].

Raymond  
| 12072|2004-03-16 20:47:35|quilombismo|Re: The meaning of Black in the name Kemet|  
hetep brothers,

I'm glad you found satisfaction with this introductory information.  
Your responses reveal intelligence of the heart. I'll let you know  
when the site is operational.

dr. weldon c. williams iii  
templeofkemet.org

-----  
From: Imnrnnre  
Date: Mon Mar 15, 2004 11:50 pm  
Subject: Re: [Ta\_Seti] The meaning of Black in the name Kemet

Greetings Dr. Williams,

I have been interested in the esoteric aspects of Kemetic  
culture and will be watching to see how your site handles  
these questions at the point where words turn back and  
heka takes over. As I understand it, this kind of knowledge  
was usually passed on teacher to student and efficacy was  
usually measured in terms of inner personal transformation.

Please keep me informed.

Respectfully,  
Raymond Davis

From: Freddie Thompson  
Date: Tue Mar 16, 2004 9:29 am  
Subject: Re: [Ta\_Seti] The meaning of Black in the name Kemet

This is indeed a satisfactory response to some of the speculation I  
was engaging.

Fred  
| 12073|2004-03-17 09:57:06|Alex van Deelen|Re: Off Topic Concern|  
Message: 4  
Date: Tue, 16 Mar 2004 21:39:12 -0000  
From: "newyorkchango" <[newyorkchango@yahoo.com](mailto:newyorkchango@yahoo.com)>  
Subject: Off Topic Concern

> his creating a new group  
> showed brilliant thinking and he really did do something good. he is

> the one who led me back to Ta Seti.  
>  
> let Marc W. back into TaSeti. if you talk about Ma'at then practice  
> it a little bit. this is principle.

I for one didn't appreciate being put on a mailing list without my knowledge, and without an obvious way of unsubscribing.

Let alone being sent graphic files of dubious relevance within the mailing list's e-mails.

It is far too easy to overload mailboxes doing that kind of thing (especially if you're using accounts like Hotmail, or Geocities/Yahoo, Excite).

Alex

| 12074|2004-03-17 10:28:23|catherine cornish|Re: The meaning of Black in the name Kemet|  
Hotep,

This is a great article that deals with Modern Chemistry, Ancient Kemet, and Ancient Alchemy/Kemistry (the Study of Melanin):

Titled - "**Chemistry: The first type of cells to evolve on earth**"

<http://www.trinicenter.com/sciencenews/chemistry.htm>

Peace,

Shri Sa Hetep

*quilombismo* wrote:

Greetings Ta Seti,

The meaning of Black in the name Kemet identifies the ancient Egyptians as Black people. Cheikh Anta Diop proved that beyond a reasonable doubt so there is no need to retrace that ground. The open question is "what did/does it mean to be Black"? IMHO, this question can only be answered from an African-centered perspective, ie., from within the culture itself. We can only hope to decipher the solution by asking the right questions. To ask whether the ancient Egyptians named themselves Black for the same reasons Europeans began to call themselves white is to ask the wrong question. In order to respond to that question we have to make the modern white racist

relevant to a discussion inside Black antiquity and are moved off our own terms. A better question is "what did the ancient Egyptians intend to evoke by using the specific hieroglyphic construction of the name Kemet"? The answer to this question requires us to (1) move beyond the Eurocentric limitations of Gardiner's Egyptian Grammar, (2) realize that there are levels of decipherment beyond the profanely literal (this IS divine speech after all), (3) view the glyphs as twt ankh (living images), (4) recognize that Kemet was the birthplace of sacred science which was known to the Western and Arab world as alchemy (al-kemet) and reduced to modern chemistry (kemi-istry). With all this in mind we might perceive that the concept of Black in Kemet is not just a color, it is an element. KM is carbon undergoing a chemical reaction. This is a starting point of analysis. To go beyond this point takes us places beyond which debate continues to be useful. This post is just to suggest that there is more to Kemet and being Black than color. Those who need to go deeper can email me or keep a lookout for my website presently under construction.

hetep

dr. weldon c. williams iii  
templeofkemet.org

| 12075|2004-03-17 23:48:34|quilombismo|Re: The meaning of Black in the name Kemet|  
Mo dupwe Shri Sa Hetep,

It was kind of you to send that link. The author is correct that modern chemistry and medieval alchemy were ultimately derived from Kemet. In its origin, I believe that alchemy was primarily concerned with evolution of consciousness and expansion of spiritual power (ashe). The spiritual cultivation of the Black nation was perfected through this sacred science - a science subsequently reduced by invading Arabs and Europeans to a fool's quest for gold. Transformations of consciousness were misunderstood by the ignorant and greedy as mere transmutations of metals. The spiritual aspect of alchemy was ignored while European materialists divided and reduced what little they could appreciate into a separate and distinct field



now known as chemistry.

It should be noted that the original science of alchemy did involve material as well as spiritual transformations. The original science was rooted in the study of the same element as organic chemistry today: carbon (km). The ancient Egyptian alchemists were also famous for their mastery of the chemistry and transmutation of metals (Budge, 1988/1899). They discovered analogs between chemical reactions and human evolution.

The material accomplishments of modern chemists speak for themselves. No doubt modern chemistry is a powerful way of generating knowledge. But I asked myself, is it the most powerful? Was eliminating the spiritual a step forward or backwards? An increase of knowledge or a reduction? Are the accomplishments of modern chemistry equal to the threats of its toxic waste?

Instead of considering modern chemistry the pinnacle of what is possible, I have good reason to believe that rejoining that which was severed (ie., the spiritual and material aspects of kemistry) provides us with nothing less than the foundation for a new, extremely powerful science of human liberation. I will have much more to say on this in my website.

Peace,

dr. weldon c. williams iii  
templeofkemet.org

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), catherine cornish wrote:

> Hotep,

>

> This is a great article that deals with Modern Chemistry, Ancient

Kemet, and Ancient Alchemy/Kemistry (the Study of Melanin):

>

> Titled - "Chemistry: The first type of cells to evolve on earth"

>

> <http://www.trinicenter.com/sciencenews/chemistry.htm>

>

>

> Peace,

>

- > Shri Sa Hetep
- >
- >
- > quilombismo wrote:
- > Greetings Ta Seti,
- >
- > The meaning of Black in the name Kemet identifies the ancient
- > Egyptians as Black people. Cheikh Anta Diop proved that beyond a
- > reasonable doubt so there is no need to retrace that ground. The

open

- > question is "what did/does it mean to be Black"? IMHO, this

question

- > can only be answered from an African-centered perspective, ie.,

from

- > within the culture itself. We can only hope to decipher the

solution

- > by asking the right questions. To ask whether the ancient Egyptians
- > named themselves Black for the same reasons Europeans began to call
- > themselves white is to ask the wrong question. In order to respond

to

- > that question we have to make the modern white racist relevant to a
- > discussion inside Black antiquity and are moved off our own terms.

A

- > better question is "what did the ancient Egyptians intend to evoke

by

- > using the specific hieroglyphic construction of the name Kemet"?

The

- > answer to this question requires us to (1) move beyond the
- > Eurocentric limitations of Gardiner's Egyptian Grammar, (2) realize
- > that there are levels of decipherment beyond the profanely literal
- > (this IS divine speech after all), (3) view the glyphs as twt ankh
- > (living images), (4) recognize that Kemet was the birthplace of
- > sacred science which was known to the Western and Arab world as
- > alchemy (al-kemet) and reduced to modern chemistry (kem-istry). With
- > all this in mind we might perceive that the concept of Black in

Kemet

> is not just a color, it is an element. KM is carbon undergoing a  
> chemical reaction. This is a starting point of analysis. To go

beyond

> this point takes us places beyond which debate continues to be  
> useful. This post is just to suggest that there is more to Kemet

and

> being Black than color. Those who need to go deeper can email me or  
> keep a lookout for my website presently under construction.

>

> hetep

>

> dr. weldon c. williams iii

> templeofkemet.org

>

>

>

> -----

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| 12076|2004-03-18 06:58:32|Freddie Thompson|Re: The meaning of Black in the name Kemet|  
Dr. Williams,

This is a very powerful and unexpected subject. It intrigues me because from what you have  
stated so far, I am tempted to believe that it might converge with a concept in a project I've  
been working on.

Could you suggest a book? or author that deals with the subject further. When will your website  
be up and running?

Freddie Thompson

*quilombismo* wrote:

Mo dupwe Shri Sa Hetep,

It was kind of you to send that link. The author is  
correct that  
modern chemistry and medieval alchemy were ultimately  
derived from  
Kemet. In its origin, I believe that alchemy was primarily  
concerned

with evolution of consciousness and expansion of spiritual power (ashe). The spiritual cultivation of the Black nation was perfected through this sacred science - a science subsequently reduced by invading Arabs and Europeans to a fool's quest for gold. Transformations of consciousness were misunderstood by the ignorant and greedy as mere transmutations of metals. The spiritual aspect of alchemy was ignored while European materialists divided and reduced what little they could appreciate into a separate and distinct field now known as chemistry.

It should be noted that the original science of alchemy did involve material as well as spiritual transformations. The original science was rooted in the study of the same element as organic chemistry today: carbon (km). The ancient Egyptian alchemists were also famous for their mastery of the chemistry and transmutation of metals (Budge, 1988/1899). They discovered analogs between chemical reactions and human evolution.

The material accomplishments of modern chemists speak for themselves. No doubt modern chemistry is a powerful way of generating knowledge. But I asked myself, is it the most powerful? Was eliminating the spiritual a step forward or backwards? An increase of knowledge or a reduction? Are the accomplishments of modern chemistry equal to the threats of its toxic waste?

Instead of considering modern chemistry the pinnacle of what is possible, I have good reason to believe that rejoining that which was severed (ie., the spiritual and material aspects of chemistry) provides us with nothing less than the foundation for a new, extremely powerful science of human liberation. I will have much more to say on this in my website.

Peace,

dr. weldon c. williams iii  
templeofkemet.org

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>  
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> Peace,

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> named themselves Black for the same reasons Europeans began to call

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> -----  
> Yahoo! Groups Links  
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> To visit your group on the web, go to:  
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| 12077|2004-03-18 12:16:26|Alex van Deelen|The Negro-Egyptien language family pt1|  
Message: 19  
Date: Tue, 16 Mar 2004 21:04:31 -0500  
From: "Yafeu ibn Taom" <[u1002817@warwick.net](mailto:u1002817@warwick.net)>  
Subject: The Negro-Egyptien language family pt1

> Obenga separates Afrasian into two unrelated stocks  
> removing Tamazight and Semitic from the African  
> family.

Really? Where does he do that?

Alex

| 12078|2004-03-18 12:51:59|Freddie Thompson|Did Dogon Astronomy Come From Europeans?|  
From The Dogon Theory of Creation:

"Carl Sagan concludes that the Dogon could not have acquired their knowledge without contact with an advanced technological civilisation. He suggests, however, that that civilisation was terrestrial rather than extraterrestrial. Western Africa has had many visitors from technological societies located on planet Earth. The Dogon have a traditional interest in the sky and astronomical phenomena. As Sagan notes, if a European had visited the Dogon in the 1920s and 1930s, conversation would likely have turned to astronomical matters, including Sirius, the brightest star in the sky and the centre of Dogon mythology."

Is there any real evidence that 20th century Europe transmitted to the Dogon their knowledge of astronomy? Is this possible, even though modern astronomy has only recently learned enough to verify the Dogon's claims about Sirius-B and the 50 year elliptical orbit?

Check the link for the full article.

<http://www.crystalinks.com/dogon2.html>

Fred

| 12079|2004-03-18 13:00:07|Paul Kekai Manansala|The Negro-Egyptien language family pt1|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> Message: 19  
> Date: Tue, 16 Mar 2004 21:04:31 -0500  
> From: "Yafeu ibn Taom"  
> Subject: The Negro-Egyptien language family pt1  
>  
> > Obenga separates Afrasian into two unrelated stocks  
> > removing Tamazight and Semitic from the African  
> > family.  
>  
> Really? Where does he do that?  
>

Obenga classified all languages on the African continent into three great families -- Negro-Egyptien, Berber and Khoisan. He call this family Negro-africaines.

Semitic is, in fact, excluded from this family. See:

<http://www.ankhonline.com/langue1.htm>

Afaik, Tamazight is included in Negro-africaines as a member of the Berber family. Diop called the family Paleo-African.

Regards,

Paul Kekai Manansala

| 12080|2004-03-18 16:02:30|Imnrnnre|Re: The Negro-Egyptien language family pt1|  
Paul,

I was not able to locate Obenga's discussion concerning the place of Tamazight within the Negro-africaines family of languages -- partly because all the pages didn't open on my computer and partly because of my rusty high school French. However, I'll tell you what I did find; it was the good Dr.'s analysis of /km/ as phonogram, ideogram (charcoal) and rebus (black). What is most interesting is its uncanny resemblance to the elements of Yafeu's own use of the term in our recent debate. This includes of course his interpretation of Kmt as a designation of both blacks and their country, as well as dshert (red) for both whites and their countries. Among the bases for this analysis, Obenga cites the Papyrus of Kahoun, a copy of which



I do not have, but yes, an original document.

It struck me as worth noting that Obenga believes the terms black and red were analogous to good and evil, all beneficent deities being black and all evil ones red. That red is here a euphemism for white raises special implications that cannot, in this analysis, be dismissed as anything but racial. That is at least my reading of it. I realize that he is describing what he understands to be the AE uses of these terms, and not necessarily his own.

Anyway, this note is to thank you for inadvertently providing additional information related to the aforementioned discussion. Oh, thanks as well for the chance to practice reading French.

Raymond

| 12081|2004-03-18 17:22:18|Mahari|Re: The Negro-Egyptian language family pt1|

Raymond,

Thanks for the info. This info sort of lends support to my thought that perhaps the traditional representation of the devil as red could have come from an ancient black interpretation of the white man as the devil.

What happens to whites when they spend a significant time in the sun? They turn red - sunburn.

Raymond

--- On Thu 03/18, Imnrnnre < anpugifts@earthlink.net > wrote:

**From:** Imnrnnre [mailto: anpugifts@earthlink.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Thu, 18 Mar 2004 16:02:16 -0800 (PST)

**Subject:** Re: [Ta\_Seti] Re:The Negro-Egyptian language family pt1

Paul,

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Raymond

---

### **No banners. No pop-ups. No kidding.**

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| 12082|2004-03-18 17:54:10|Yafeu ibn Taom|Re: The Negro-Egyptien language family|

As far as I can make out, and I very well could be wrong, Obenga recognizes three unrelated language phyla native to geographical Africa and one spoken in Africa but considered of extra-African origin.

- 1) *nṯw-o-ṯptien*
- 2) *khoisan*
- 3) *berb* *ḥ*

He recognizes that Semitic languages are spoken in Africa but doesn't classify them as native to the geographical continent of Africacalling them

- 4) *sṯwtique de l'Afrique*

He defines the Negro-Egyptian group as those languages related to if not actually arising from pharaonic Egyptian.

*Tamazight* (the designation that North Africans themselves have chosen for their language family as they deem the word Berber to be one forced on them by Greek, Roman, and later Arab colonialist invaders) is totally unrelated to pharaonic Egyptian per Obenga and thus excluded from the unity of the *langues nṯw-o-africaines*.

Of the families considered to be Afrasian (and I do believe that term a misnomer as Africa is the birthplace of these languages -- even Semitic was born somewhere between the Sahara and the Hornbefore crossing the Bab el Mandeb to the Arabian peninsula which geologically is part of the African continent -- and they are spoken nowhere in Asia outside of the context of the dispersion of religion)

- 1) Omotic
- 2) **Kushitic**
- 3) **Egyptian**
- 4) **Chadic** (Hausa)
- 5) **Tamazight**
- 6) **Semitic**

Obenga has retained the phylum family unity of

- 1) **Kushitic**
- 2) **Egyptian**
- 3) **Chadic**

and broadened the connection by demoting and including the previously two classified as independent ranking phyla

- 4) **Nilo-Saharan**
- 5) **Niger-Kordofanian**

into his new **Black-Egyptian language phylum**.

Table 1. Two classifications of African language phyla

| <b>OBENGA</b>  | <b>GREENBERG</b>  |
|----------------|-------------------|
| Berber         | Afrasian          |
| Negro-Egyptian | Nilo-Saharan      |
|                | Niger-Kordofanian |
| Khoisan        | Khoisan           |

Incedently, I understand that Khoisan is also an imprecise category and that structurally Khoi and San differ (but I may have heard that in relation to anthropology not linguistics.

Can somebody clarify?

Peace

- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" <[avdeelen@w...](mailto:avdeelen@w...)> wrote:

>

Message: 19

> Date: Tue, 16 Mar 2004 21:04:31

-0500

> From: "Yafeu ibn Taom" <[u1002817@w...](mailto:u1002817@w...)>  
<mailto:u1002817@w...>

> Subject: The  
 Negro-Egyptian language family pt1

>>

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>  
>Regards,  
>Paul Kekai Manansala

---

Outgoing mail is certified Virus Free.

Checked by AVG anti-virus system (<http://www.grisoft.com>).

Version: 6.0.624 / Virus Database: 401 - Release Date: 03/15/2004

| 12083|2004-03-18 18:55:21|Derrick, Alexander|Re: The meaning of Black in the name Kemet|

Attachments :  
.....

Greetings,

I have involved with dry alchemy for several years when I was in art school. There were some European art teachers there, who were impressed with my curiosity, and desire to study and practice the traditional European arts and crafts.

In those days I was experimenting with grinding my own pigments, and sometimes making ink illustrations with a crow quill as the old masters did things.

Some teacher friends shared with me some basic knowledge about the European art tradition which is directly interwoven with the fabric of European alchemy. So what I am going to say in the following is based upon my primary experience with people who were connected with the under ground stream.

Please take care not to misrepresent the alchemical process. Much **\*can not\*** be said in books, nor is it written about directly.

With the Alchemy you must find a teacher, or pray for assistance from the Holy Spirit to assist you in your initial break through.

more in the message.

Go ahead,  
Alex Derrick

-----Original Message-----

It was kind of you to send that link. The author is correct that modern chemistry and medieval alchemy were ultimately derived from Kemet.

That article was bad.  
Alchemy existed before *Km.t*  
Alchemy started when man and woman were able to tame  
and harness fire. Of course this occurred in  
Africa, but this predates the *Km.t* we know and love.

In its origin, I believe that alchemy was primarily concerned  
with evolution of consciousness and expansion of spiritual power  
(ashe).

In its origin, Alchemy is concerned with  
blackening materials and looking for a  
reaction that might give information regarding  
the constitution of the material and invisible  
universe, which according to alchemical thinking is  
a mirror of the spiritual universe.  
As the tract in the Emerald tablet reads  
*As Above, So Below.*

The spiritual cultivation of the Black nation was perfected  
through this sacred science - *a science subsequently reduced by  
invading Arabs and Europeans to a fool's quest for gold.*  
Transformations of consciousness were misunderstood by the ignorant  
and greedy as mere transmutations of metals.

You are blind here.

1) The Egyptians were just as interested

in Gold as any Arab, European,  
Asian, or Indian alchemists.  
Gold is the most noble of the metals,  
in *Km.t* it is the skin of the Gods.

2) The quest for gold has nothing to do with  
materialism. The properties of Gold  
make it the noblest of metals.

The European alchemist believed that the  
earth was a womb and that metals evolved.  
Gold was believed to be the most highly evolved.  
Lead was the most base and crude.

The golden elixir in Chinese alchemy

promoted health and also immortality.

I recently discovered that in Indian alchemy

and Ayurveda, the gold dust was used as  
a powerful medicinal agent. It must be  
transformed via the agency of herb extracts,

otherwise it is a lethal poison.

You must remember, Alchemy is not a static Art.

It was not solved or perfected by Black Africans.  
It is constantly growing and adapting to new situations.  
That is the nature of the Arts, to evolve and  
transform based upon the symbolism received in  
dreams and visions from the deepest layers  
of the unconscious mind.

Alchemists and chemists today are concerned  
with the manipulation of the fixed Salt.

The spiritual aspect of alchemy was ignored while European materialists  
divided and reduced  
what little they could appreciate into a separate and distinct field now  
known as chemistry.

The transmutation of the Psyche is a by-product  
of the quest to resolve the *prima materia* in  
the alchemist flask.

You are wrong to state that the spiritual aspect of  
alchemy was ignored by the Europeans.  
By no means is the Craft a materialistic  
system as practiced in Europe..

I have included an illustration  
that elucidates the European alchemists  
thinking towards the physical realm.  
Below I make a demonstration of Egyptian  
thinking on the subject, so

that we can see that the Craft

regardless of race, melanin concentration,  
pineal activity, geographic location,  
etcetera produces results!

European alchemy, was composed of  
and branched out into many different  
practices such as astronomy,  
pharmacology, geometry,  
metallurgy, etcetera.

Separating alchemy into distinct  
fields is a practice, started by  
the alchemists themselves. They  
also were partially responsible  
for the death of the alchemical system.  
You must see the works of Paracelsus,  
as he is partially responsible for  
birthing the pharmacology, and the  
divorce of medicine from alchemy.

This is because the alchemist dealt  
with such occult and esoteric symbolism  
that only a small group could appreciate  
the system and reap its benefits.

Their methods were not systematic, nor were they readily transmitted. We know more about alchemy today than ever, yet it is still just as mysterious and persecuted. You are contributing to this ignorance and persecutions when you say:  
***a science subsequently reduced by invading Arabs and Europeans to a fool's quest for gold.***

It should be noted that the original science of alchemy did involve material as well as spiritual transformations.

As noted above, the alchemist is always trying to find a material composition that helps elucidate what he/she thinks is a spiritual reality and vice versa.

Psychic transformations are the by-products of the Work, but also the prerequisites for more advanced alchemical experiments.

No alchemist would be solely concerned with the spiritual or the physical. As they believe both are developing from the same source.

The original science was rooted in the study of the same element as organic chemistry today: carbon (km).

There is no original science. Alchemy is and was an eclectic hodge-podge of experiments and artistic works that are united around the quest for Gold, and Immortality among other things. There is no outlined rule set. Even in *Km.t*, we can not find a dogma, or scientific method to their studies.

Alchemy is an Art.

---

***pt.y wr.***

**The great question.**

**A demonstration on the European and Egyptian thinking and the reality of the alchemical process.**



Q3\*X1:N1

sky (noun)

*pt*

Here we see that the sky, space, and heavenly bodies are defined within a

contained shape(N1) called *pt*.

Questions are formed in *mdw-ntr* by the word /*pt.y*/, = what is?

Ex. *pt.y m pt*. What is in the sky?

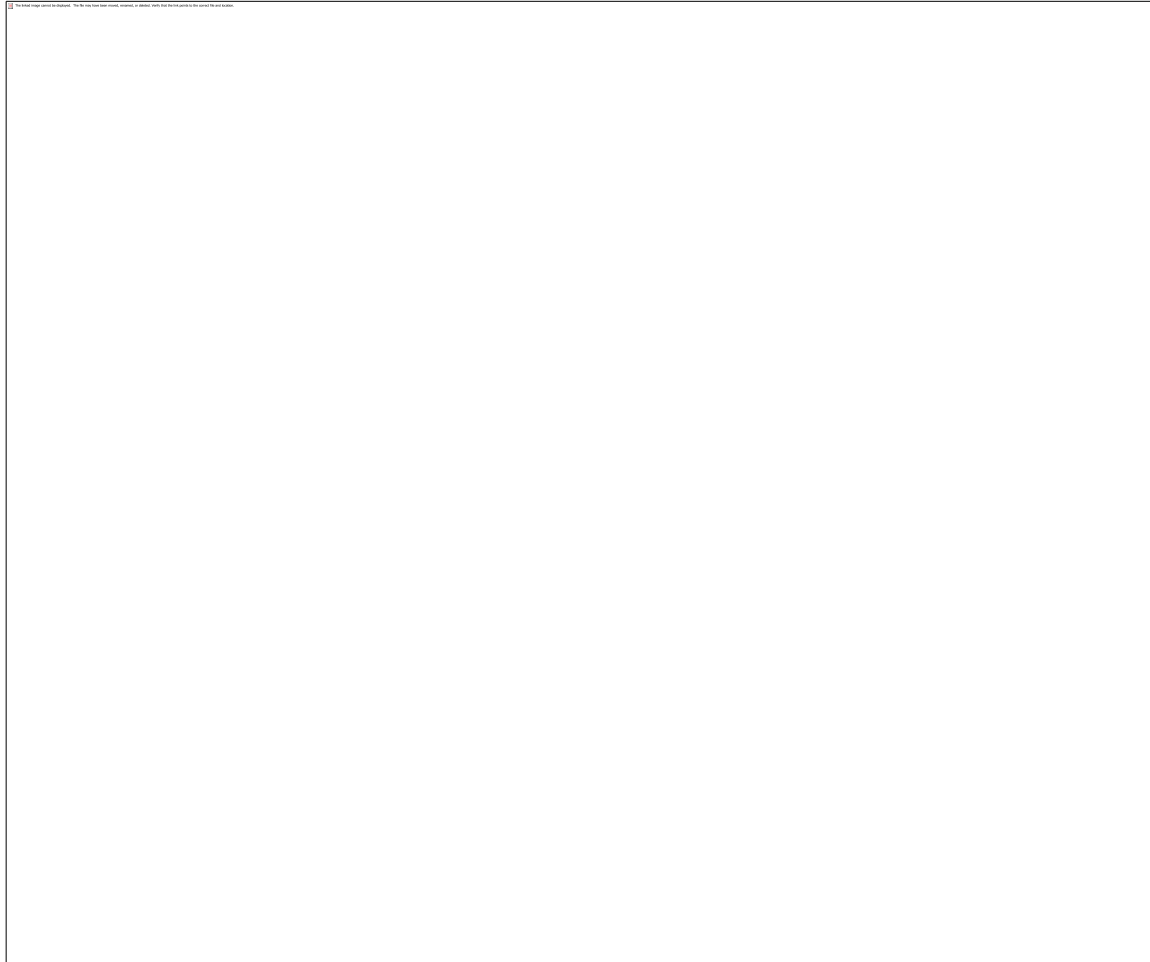
To understand and enjoy this symbolism, we have to understand that when we look up in the sky, *we are seeing a question!* The more we build telescopes, the larger and more awkward the *pt.y* becomes.

In short, the Egyptians semiotic system teaches us that, that which appears infinite (*pt*), can be encapsulated, so one could move beyond it.

If this is not clear, it took me several months to figure this out. And it just happened that I received the following illustration in the mail. When I did some research on the artist, C. FLAMMARION and his passion for astronomy every thing became clear.

Below we will see that the European branch of Alchemy has arrived at the VERY same conclusion all on its own!

The clouds, sky, sun, and celestial bodies are contained within a layer (N1).



<http://www.songsouponsea.com/Promenade/cosmicsphere.jpg>

'*L'atmosphère: météorologie populaire*', Paris 1888, by Camille Flammarion.

(This illustration has been colorized. The original is a black and white line drawing).



| 12084|2004-03-18 19:05:55|Imnrnnre|Re: The Negro-Egyptien language family pt1|  
Hi Mahari,

You raise an interesting thought. It would be worthwhile to see just where the image of the Devil as red in color came from. Satan does appear to have been constructed from AE iconographic elements: a half-man half-horned ram reminiscent of Amen Ra or Khnum, the pointed beard, the pitched fork whose business end looks like the symbol for the Great Light or Sun (Aakhut), the name Satan and the long tail tipped with an arrowhead (Set), and the related five-pointed star pentagram (Dwat) and finally, his other name Lucifer or "Bearer of Light."

I do not know who put these elements together to represent the so-called fallen angel, but it is hard to argue that the combination of elements were just tossed together by happenstance. However, this would have to have been a recent construction and would hardly have been done with your idea in mind. More likely is the possibility that it was meant to represent the AE as evil for having enslaved the Jews, and if the story is to be believed, refused to let them go.

Furthermore, it is probably unlikely that a nonblack person would create a symbol for evil that pointed to back to him or herself as its real living form. Don't you agree?

If my French serves me, it does seem clear the Dr. Obenga says the AEs associated red with evil and with the white inhabitants of the deserts. In fact he goes on to associate the white hippo with the word dshert (red). You may know that the hippo was believed to be one of the forms assumed by the god Set. I could not verify this reference, because Obenga seems to be using a sign list that is more extensive than any presently available to me. Maybe someone else on the list can do this for us.

Anyway, you raise an interesting question. It is related to the one I raised recently as to whether any of us had any research indicating that the AEs used racial slurs for their opponents during wars and other conflicts. Such data would go a long way towards answering part of your question. Problem is, I haven't received any responses from anyone as yet.

Regards,

Raymond

| 12085|2004-03-18 19:19:07|Alex van Deelen|Zulu origin of the Boy Scouts|

I had always heard that Baden Powell had picked up age related traditions because of his "experience" in Africa.

It turns out that he had a hand the war against Dinizulu.

<http://www.pinetreeweb.com/bp-dinizulu.htm>

The Zulu divided their youths in age related bands, called butho (amabutho/ibutho plural/singular).

To quote from "The Zulus" by Ian Knight, page 10:

" It was customary for youths of about 17 to be banded together into guilds, called amabutho, for ceremonies attendant upon the onset of manhood. The amabutho were required to perform duties for the chief, and Dingiswayo used these age group guilds as a basis for military units. "

And here is a description of Powell's practice of taking over the idea of courage beads as "wood badge beads":

<http://www.scouting.org.za/seeds/woodbadge.html>

Alex

| 12086|2004-03-18 20:25:20|quilombismo|Re: The meaning of Black in the name Kemet|  
Greetings Alexander,

Whats with the rudeness? Ahh the Eurocentrism comes out. OK I will engage you for a moment. First of all, there is no question that the very word alchemy means Kemet. This is beyond debate. I'm sorry if this fact offends you but thats the way it is. Second, you say one must pray to the "Holy Spirit" to practice alchemy (al-Kemet). O really? Do we have to accept Jesus, the Pope, and the Roman Catholic Church too? You've got to be kidding. Third, "As above so below" was written in the Temple of Karnak -- the so-called Emerald Tablet (if it ever existed) was attributed to the Egyptian netcher Djhuty (Greek Hermes). Unfortunately Alex, I am uninterested in critiquing the rest of your tome. I am African-centered. Nothing you have written is relevant to our scientific agenda.

Good luck with your traditional European arts and crafts.

peace

dr. weldon c. williams iii  
templeofkemet.org

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
wrote:

> Greetings,

>

> I have involved with dry alchemy for several years when I was in art

> school. There were some European art teachers there, who were

impressed

> with my curiosity, and desire to study and practice the traditional

> European arts and crafts.

> In those days I was experimenting with grinding my own pigments, and

> sometimes making ink illustrations with a crow quill - as the old

> masters did things.

>

> Some teacher friends shared with me some basic knowledge about the

> European art tradition which is directly interwoven

> with the fabric of European alchemy. So what I am going to say in

the

> following is based upon my primary experience with people who were

> connected with the under ground stream.

>

> Please take care not to misrepresent the alchemical process. Much

\*can

> not\* be said in books, nor is it written about directly.

>

> With the Alchemy you must find a teacher, or pray for assistance

from

> the Holy Spirit to assist you in your initial break through.

>

> more in the message.

>

> Go ahead,

> Alex Derrick

>

>

>

> -----Original Message-----

> It was kind of you to send that link. The author is correct that  
> modern chemistry and medieval alchemy were ultimately derived from  
> Kemet.  
>  
> That article was bad.  
> Alchemy existed before Km.t  
> Alchemy started when man and woman were able to tame  
> and harness fire. Of course this occurred in  
> Africa, but this predates the Km.t we know and love.  
>  
> In its origin, I believe that alchemy was primarily concerned  
> with evolution of consciousness and expansion of spiritual power  
> (ashe).  
>  
> In its origin, Alchemy is concerned with  
> blackening materials and looking for a  
> reaction that might give information regarding  
> the constitution of the material and invisible  
> universe, which according to alchemical thinking is  
> a mirror of the spiritual universe.  
> As the tract in the Emerald tablet reads  
> "As Above, So Below."  
>  
> The spiritual cultivation of the Black nation was perfected  
> through this sacred science - a science subsequently reduced by  
> invading Arabs and Europeans to a fool's quest for gold.  
> Transformations of consciousness were misunderstood by the ignorant  
> and greedy as mere transmutations of metals.  
>  
> You are blind here.  
>  
> 1) The Egyptians were just as interested  
>  
> in Gold as any Arab, European,  
> Asian, or Indian alchemists.  
> Gold is the most noble of the metals,  
> in Km.t it is the skin of the Gods.  
>  
> 2) The quest for gold has nothing to do with  
> materialism. The properties of Gold  
> make it the noblest of metals.  
>  
> The European alchemist believed that the  
> earth was a womb and that metals evolved.  
> Gold was believed to be the most highly evolved.  
> Lead was the most base and crude.

- >
- > The golden elixir in Chinese alchemy
- >
- > promoted health and also immortality.
- >
- > I recently discovered that in Indian alchemy
- >
- > and Ayurveda, the gold dust was used as
- > a powerful medicinal agent. It must be
- > transformed via the agency of herb extracts,
- >
- > otherwise it is a lethal poison.
- >
- > You must remember, Alchemy is not a static Art.
- > It was not solved or perfected by Black Africans.
- > It is constantly growing and adapting to new situations.
- > That is the nature of the Arts, to evolve and
- > transform based upon the symbolism received in
- > dreams and visions from the deepest layers
- > of the unconscious mind.
- >
- > Alchemists and chemists today are concerned
- > with the manipulation of the fixed Salt.
- >
- > The spiritual aspect of alchemy was ignored while European

materialists

- > divided and reduced
- > what little they could appreciate into a separate and distinct

field now

- > known as chemistry.
- >
- > The transmutation of the Psyche is a by-product
- > of the quest to resolve the prima materia in
- > the alchemist flask.
- >
- > You are wrong to state that the spiritual aspect of
- > alchemy was ignored by the Europeans.
- > By no means is the Craft a materialistic
- > system as practiced in Europe..
- >
- > I have included an illustration
- > that elucidates the European alchemists
- > thinking towards the physical realm.
- > Below I make a demonstration of Egyptian

- > thinking on the subject, so
- >
- > that we can see that the Craft
- >
- > regardless of race, melanin concentration,
- > pineal activity, geographic location,
- > etcetera produces results!
- >
- > European alchemy, was composed of
- > and branched out into many different
- > practices such as astronomy,
- > pharmacology, geometry,
- > metallurgy, etcetera.
- >
- > Separating alchemy into distinct
- > fields is a practice, started by
- > the alchemists themselves. They
- > also were partially responsible
- > for the death of the alchemical system.
- > You must see the works of Paracelsus,
- > as he is partially responsible for
- > birthing the pharmacology, and the
- > divorce of medicine from alchemy.
- >
- > This is because the alchemist dealt
- > with such occult and esoteric symbolism
- > that only a small group could appreciate
- > the system and reap its benefits.
- > Their methods were not
- > systematic, nor were they readily
- > transmitted. We know more about
- > alchemy today than ever, yet it is
- > still just as mysterious and persecuted.
- > You are contributing to this
- > ignorance and persecutions when you say:
- > a science subsequently reduced by
- > invading Arabs and Europeans to
- > a fool's quest for gold.
- >
- > It should be noted that the original science of alchemy did involve
- > material as well as spiritual transformations.
- >
- > As noted above, the alchemist is always
- > trying to find a material composition that
- > helps elucidate what he/she thinks is a
- > spiritual reality and vice versa.

>  
> Psychic transformations are the by-products  
> of the Work, but also the prerequisites  
> for more advances alchemical experiments.  
>  
> No alchemist would be solely concerned with  
> the spiritual or the physical. As they  
> believe both are developing from the same  
> source.  
>  
> The original science was rooted in the study  
> of the same element as organic chemistry  
> today: carbon (km).  
>  
> There is no "original" science.  
> Alchemy is and was an eclectic  
> hodge-podge of experiments and artistic  
> works that are united around the quest  
> for Gold, and Immortality among other things.  
> There is no outlined rule set. Even in Km.t,  
> we can not find a dogma, or scientific  
> method to their studies.  
>  
> Alchemy is an Art.  
> \_\_\_\_\_  
> pt.y wr.  
> The great question.  
> A demonstration on the European and Egyptian thinking  
> and the reality of the alchemical process.  
>  
>  
>  
>  
>  
>  
>  
>  
>  
> sky (noun)  
>  
> Q3\*X1:N1  
>  
>  
>  
>  
> pt  
>  
>  
>

> Here we see that the sky, space, and heavenly bodies are defined

within

> a contained shape(N1) called pt.

>

> Questions are formed in mdw-ntr by the word /pt.y/, = what is?

> Ex. pt.y m pt. What is in the sky?

>

> To understand and enjoy this symbolism, we have to understand that

when

> we look up in the sky, we are seeing a question! The more we build

> telescopes, the larger and more awkward the pt.y becomes.

>

> In short, the Egyptian's semiotic system teaches us that, that which

> appears infinite (pt), can be encapsulated, so one could move

beyond it.

>

> If this is not clear, it took me several months to figure this out.

> And it just happened that I received the following illustration in

the

> mail.

> When I did some research on the artist, C. FLAMMARION and his

passion

> for astronomy every thing became clear.

>

> Below we will see that the European branch of Alchemy has arrived

at the

> VERY same conclusion all on its own!

> The clouds, sky, sun, and celestial bodies are contained within a

layer

> (N1).

> <http://www.songsouponsea.com/Promenade/cosmicsphere.jpg>

> 'L'atmosphere: meteorologie populaire', Paris 1888, by Camille

> Flammarion.

> (This illustration has been colorized. The original is a black and

> white line drawing).

| 12087|2004-03-18 22:08:17|quilombismo|Re: The meaning of Black in the name Kemet|  
Hetep Freddie,

The bad news is: Although fragments of data may be found in many



places, there are no books or authors I can recommend. The good news is: I should have my site up and running on the web within 60 days.

dr. weldon c. williams iii  
templeofkemet.org

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> Dr. Williams,

>

> This is a very powerful and unexpected subject. It intrigues me because from what you have stated so far, I am tempted me to believe that it might converge with a concept in a project I've been working on.

>

> Could you suggest a book? or author that deals with the subject further. When will your website be up and running?

>

> Freddie Thompson

>

> quilombismo wrote:

> Mo dupwe Shri Sa Hetep,

>

> It was kind of you to send that link. The author is correct that modern chemistry and medieval alchemy were ultimately derived from Kemet. In its origin, I believe that alchemy was primarily concerned

> with evolution of consciousness and expansion of spiritual power

> (ashe). The spiritual cultivation of the Black nation was perfected

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> material as well as spiritual transformations. The original science

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> today: carbon (km). The ancient Egyptian alchemists were also famous

> for their mastery of the chemistry and transmutation of metals

> (Budge, 1988/1899). They discovered analogs between chemical

> reactions and human evolution.

>

> The material accomplishments of modern chemists speak for themselves.

> No doubt modern chemistry is a powerful way of generating knowledge.

> But I asked myself, is it the most powerful? Was eliminating the

> spiritual a step forward or backwards? An increase of knowledge or a

> reduction? Are the accomplishments of modern chemistry equal to the

> threats of its toxic waste?

>

> Instead of considering modern chemistry the pinnacle of what is

> possible, I have good reason to believe that rejoining that which was

> severed (ie., the spiritual and material aspects of kemistry)

> provides us with nothing less than the foundation for a new,

> extremely powerful science of human liberation. I will have

> much more to say on this in my website.

>

> Peace,

>

> dr. weldon c. williams iii

> templeofkemet.org

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), catherine cornish

> wrote:

> > Hotep,

> >

> > This is a great article that deals with Modern Chemistry, Ancient

> > Kemet, and Ancient Alchemy/Kemistry (the Study of Melanin):

> >

> > Titled - "Chemistry: The first type of cells to evolve on earth"

> >

> > <http://www.trinicenter.com/sciencenews/chemistry.htm>

> >

> >

> > Peace,

> >

> > Shri Sa Hetep

> >

> >

> > quilombismo wrote:

> > Greetings Ta Seti,  
> >  
> > The meaning of Black in the name Kemet identifies the ancient  
> > Egyptians as Black people. Cheikh Anta Diop proved that beyond a  
> > reasonable doubt so there is no need to retrace that ground. The  
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> > question is "what did/does it mean to be Black"? IMHO, this  
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respond  
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> > that question we have to make the modern white racist relevant to  
a  
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terms.  
> A  
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> The  
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> > Eurocentric limitations of Gardiner's Egyptian Grammar, (2)  
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literal  
> > (this IS divine speech after all), (3) view the glyphs as twt  
ankh  
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> > sacred science which was known to the Western and Arab world as  
> > alchemy (al-kemet) and reduced to modern chemistry (kem-istry).  
With  
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> > is not just a color, it is an element. KM is carbon undergoing a  
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> beyond  
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> > useful. This post is just to suggest that there is more to Kemet  
> and  
> > being Black than color. Those who need to go deeper can email me  
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> > keep a lookout for my website presently under construction.  
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| 12088|2004-03-19 05:42:21|catherine cornish|Re: The meaning of Black in the name Kemet|  
En Tut Nana Dr. Williams,

The pleasure is mine to find info supporting the truth and credible research. I greatly appreciate you making the connection of Ancient Kemet to Modern Chemistry. I have often done some reading about Melanin Research, and Dark Matter in the Universe being related to melanin. But have never seen anyone make the direct connection of Kemet, Melanin Research and Alchemy, though upon further study they naturally go hand in hand. Here is a link about 2 books currently available on the subject of Melanin Research:

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"Astrophysicists use dark matter to describe the intriguing material in the external universe, and this brain scientist uses the term dark matter to describe the neuromelanin in the brain of the internal universe (the human body)." - Dr.

Moore

I eagerly look forward to your newly constructed website.

Hetep,

Shri Sa Hetep

*quilombismo* wrote:

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It was kind of you to send that link. The author is correct that modern chemistry and medieval alchemy were ultimately derived from Kemet. In its origin, I believe that alchemy was primarily concerned with evolution of consciousness and expansion of spiritual power (ashe). The spiritual cultivation of the Black nation was perfected through this sacred science - a science subsequently reduced by invading Arabs and Europeans to a fool's quest for gold. Transformations of consciousness were misunderstood by the ignorant and greedy as mere transmutations of metals. The spiritual aspect of alchemy was ignored while European materialists divided and reduced what little they could appreciate into a separate and distinct field now known as chemistry.

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Service.

| 12089|2004-03-19 07:45:22|quilombismo|Re: The meaning of Black in the name Kemet|  
Greetings Shrisahetep,

Thank you for your interest. I have read Dr. Moore and cited "The  
science of melanin: Dispelling the myths" in my own  
research.

There is good reason to believe that melanin is the prima materia of  
life. It is no surprise therefore that cosmochemistry and  
neuropsychology have begun to link interstellar melanin with  
terrestrial melanin in the skin and brain. See Nicolaus, B. J. R.,  
Nicolaus, R. A. & Olivieri, M. (n.d.). Speculation on the chemistry of  
interstellar black matter [On-line]. Available: [http://](http://www.tightrope.it/nicolaus/13.htm)  
[www.tightrope.it/nicolaus/13.htm](http://www.tightrope.it/nicolaus/13.htm); see also, P.Ehrenfreund and  
S.B.Charnley (2000). The dark secret of life [On-line]. Available:



<http://www.tightrope.it/nicolaus/link8.htm>

I will certainly be exploring the secret relationship of the km-m in kemet to alchemical processes of carbonization, melanization, and enlightenment on my site. It is time for the truth to come forth by light from the true masters, our African egun.

dr. weldon c. williams iii  
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>> Greetings Ta Seti,

>>

>> The meaning of Black in the name Kemet identifies the ancient

>> Egyptians as Black people. Cheikh Anta Diop proved that beyond a

>> reasonable doubt so there is no need to retrace that ground. The

> open

>> question is "what did/does it mean to be Black"? IMHO, this

> question

> > can only be answered from an African-centered perspective, ie.,  
> from  
> > within the culture itself. We can only hope to decipher the  
> solution  
> > by asking the right questions. To ask whether the ancient

Egyptians

> > named themselves Black for the same reasons Europeans began to

call

> > themselves white is to ask the wrong question. In order to

respond

> to

> > that question we have to make the modern white racist relevant to

a

> > discussion inside Black antiquity and are moved off our own

terms.

> A

> > better question is "what did the ancient Egyptians intend to

evoke

> by

> > using the specific hieroglyphic construction of the name Kemet"?

> The

> > answer to this question requires us to (1) move beyond the

> > Eurocentric limitations of Gardiner's Egyptian Grammar, (2)

realize

> > that there are levels of decipherment beyond the profanely

literal

> > (this IS divine speech after all), (3) view the glyphs as twt

ankh

> > (living images), (4) recognize that Kemet was the birthplace of

> > sacred science which was known to the Western and Arab world as

> > alchemy (al-kemet) and reduced to modern chemistry (kem-istry).

With

> > all this in mind we might perceive that the concept of Black in

> Kemet

> > is not just a color, it is an element. KM is carbon undergoing a

> > chemical reaction. This is a starting point of analysis. To go

> beyond  
>> this point takes us places beyond which debate continues to be  
>> useful. This post is just to suggest that there is more to Kemet  
> and  
>> being Black than color. Those who need to go deeper can email me

or

>> keep a lookout for my website presently under construction.

>>

>> hetep

>>

>> dr. weldon c. williams iii

>> templeofkemet.org

>>

>>

>>

>> -----

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| 12090|2004-03-19 07:54:55|dplacid1|inner alchemy - chemistry|

hi taseti members im new but have been observing this site,anyway im very interested on the spiritual aspects of our ancestors has anyone got any information or views on:

1.the alchemy practises our ancestors used i:e air,fire,water,earth and wat were the goals they attained with it,??

2.is the african chromosomal configuration different then the aryan races,do they relate to the movement of star systems r ancestors held sacred,??

3.is melanin a vital part of inner alchemy as to change the body chemistry to to aquire specific abilities.??

| 12091|2004-03-19 08:11:27|Paul Kekai Manansala|The Negro-Egyptien language family pt1|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> Paul,

>

> I was not able to locate Obenga's discussion

> concerning the place of Tamazight within

> the Negro-africaines family of languages --

He refers to the family as "Berber" following Greenberg.

He divides the Negro-African into three super-families:

Negro-African

Negro-Egyptian

Berber

Khoisan

Diop calls the ancestor of these languages "Paleo-African" which he believes arose in the Nile Valley.

"The process for the evolution of African languages is clearly apparent; from a far we (have) the idea that Wolof is descendant by direct filiation to ancient Egyptian, but the Wolof, Egyptian and other African languages (are) derived from a common mother language that one can call Paleo-African, the common mother language that one can call Paleo-African, the common African or the Negro- African of L. Homburger or of Th. Obenga." (translated by Winters)

Diop,C.A. (1977). Parentage linguistique de l'Egyptien Pharaonique et des langues Negro-Africaines. Dakar: Institut Fondamental d'Afrique Noire.

Also:

Diop, Cheikh Anta.

Title Nouvelles recherches sur l'Égyptien ancien et les langues  
négro-africaines modernes : complémentarité linguistique de  
l'Égyptien pharaonique et des langues négro-africaines / Cheikh Anta  
Diop. Publisher Paris : Présence africaine, c1988.

Note that Negro-Africaines includes the languages of the Kaybele but  
excludes those of African Semitic like Amharic, Tigre, Geez, etc.,  
so it is neither entirely "racial" or continental.

> It struck me as worth noting that Obenga believes  
> the terms black and red were analogous to  
> good and evil, all beneficent deities being black and  
> all evil ones red. That red is here a euphemism for  
> white raises special implications that cannot, in this  
> analysis, be dismissed as anything but racial. That is  
> at least my reading of it. I realize that he is describing  
> what he understands to be the AE uses of these terms,  
> and not necessarily his own.  
>

It's hard to argue with this after reading the Book of Gates text.  
The question arises as to when this type of thinking started. Was  
it earlier than the Middle Kingdom, for example a spiritual concept  
as suggested by Dr. Williams, or did it begin as a reaction to  
foreign invasions.

Regards,

Paul Kekai Manansala

| 12092|2004-03-19 09:26:43|Djehuti Sundaka|The Negro-Egyptien language family|  
You understand correctly.

Here are some excerpts from a correspondence I had with the linguist  
Bonny Sands a few months ago. All of the indigenous names she uses  
for these language families mean "person" in their respective  
languages.

\*\*\*\*\*

There is no Proto-Hadza-Sandawe, or even any Proto-Khoisan. Hadza  
is a language isolate (like Basque) -- not related to any other known

languages. Sandawe may be related to Central Khoisan languages, but at the present state of knowledge, we cannot reconstruct any vocabulary for any such proto language.

!Ui-Taa family ("Southern Khoisan")  
Khoe family ("Central Khoisan")  
Ju family ("Northern Khoisan")

The languages that don't fit into these groups are Kwadi, =Hoan, Sandawe and Hadza.

Even though the term Khoisan (or Khoesan, which is more in accord with the spelling systems of the languages) is useful because it is much more well-known than any of these other names, it is confusing to outsiders because it implies that the languages are much more similar to each other than they really are. People might think they are as close to each other as Germanic or Romance languages, when in fact, they are more divergent than all of Indo-European. Most of us now think that Khoe is one family (possibly including Kwadi and Sandawe) and Juu, !Ui-Taa and =Hoan are possibly one family, and that Hadza is its own family. That makes the linguistic situation of Khoisan much more comparable to the situation of Europe as a whole than to any single, well-known European language family.

\*\*\*\*\*

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom"

wrote:

>

>> Incidentally, I understand that Khoisan is also an imprecise category and that structurally Khoi and San differ (but I may have heard that in relation to anthropology not linguistics.  
> Can somebody clarify?

>

> Peace

> - Yafeu -

| 12093|2004-03-19 09:45:09|Mahari|Re: The Negro-Egyptian language family pt1|

Hi, Raymond,

You wrote:

"Furthermore, it is probably unlikely that a nonblack person would create a symbol for evil that pointed to back to him or herself as its real living form. Don't you agree?"

If my French serves me, it does seem clear the Dr. Obenga says the AEs associated red with evil and with the white inhabitants of the deserts. In fact he goes on to associate the white hippo with



the word dshert (red). You may know that the hippo was believed to be one of the forms assumed by the god Set."

I agree. I didn't mean to suggest

that the concept came fullblown out of AE. But as

we know the main tenets and spiritual threads of

JudaeoChristianity come straight out of Egypt.

Subsequently, it got all jumbled up and mostly in-

tentionally so, I believe. I'm mainly suggesting

that the color red may have originally been associated

with the white man and evil/devil. As to his final make-over

that likely occurred in Nicea in 325AD(?) when Rome decided upon

what to put into the Bible. It seems that they unwittingly indicted

themselves and placed themselves precisely on the correct side of

the spiritual forces.

Mahari

--- On Thu 03/18, Imnrnre <anpugifts@earthlink.net> wrote:

**From:** Imnrnre [mailto:anpugifts@earthlink.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Thu, 18 Mar 2004 19:05:52 -0800 (PST)

**Subject:** Re: [Ta\_Seti] Re:The Negro-Egyptien language family pt1

Hi Mahari,

You raise an interesting thought. It would be worthwhile to see just where the image of the Devil as red in color came from. Satan does appear to have been constructed from AE iconographic elements: a half-man half-horned ram reminiscent of Amen Ra or Khnum, the pointed beard, the pitched fork whose business end looks like the symbol for the Great Light or Sun (Aakhut), the name Satan and the long tail tipped with an arrowhead (Set), and the related five-pointed star pentagram (Dwat) and finally, his other name Lucifer or "Bearer of Light."

I do not know who put these elements together to represent the so-called fallen angel, but it is hard to argue that the combination of elements were just tossed together by happenstance. However, this would have to have been a recent construction and would hardly have been done with your idea in mind. More likely is the possibility that it was meant to represent the AE as evil for having enslaved the Jews, and if the story is to be believed, refused to let them go.

Furthermore, it is probably unlikely that a nonblack person would create a symbol for evil that pointed to back to him or herself as its real living form. Don't you agree?

If my French serves me, it does seem clear the Dr. Obenga says the AEs associated red with evil and with the white inhabitants of the deserts. In fact he goes on to associate the white hippo with the word dshert (red). You may know that the hippo was believed to be one of the forms assumed by the god Set. I could not verify this reference, because Obenga seems to be using a sign list that is more extensive than any presently available to me. Maybe someone else on the list can do this for us.

Anyway, you raise an interesting question. It is related to the one I raised recently as to whether any of us had any research indicating that the AEs used racial slurs for their opponents during wars and other conflicts. Such data would go a long way towards answering part of your question. Problem is, I haven't received any responses from anyone as yet.

Regards,

Raymond

---

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| 12094|2004-03-19 09:48:37|Djehuti Sundaka|The Negro-Egyptien language family pt1|

The half man, half beast image of Satan is a Xristian creation based upon the satyr Pan who was the god of the wild (and villagers i.e. "pagans") and part goat.

The red most likely comes from Revelation 12:3, 12:9. The inspiration of the red dragon might ultimately be found in Apopy or Tiamat if either of them had ever been described as being red.

The pitchfork is probably a borrowing from the trident of Neptune.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

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>

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> the pitched fork whose business end looks like the symbol for  
> the Great Light or Sun (Aakhut), the name Satan and the long  
> tail tipped with an arrowhead (Set), and the related  
> five-pointed star pentagram (Dwat) and finally, his other  
> name Lucifer or "Bearer of Light."

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> from anyone as yet.

>

> Regards,

>

> Raymond

| 12095|2004-03-19 10:00:56|Djehuti Sundaka|The Negro-Egyptien language family pt1|

Oh yeah, "Lucifer" is merely a Latin reference to the planet Venus or Hellel (sp) referring to the king of Babilu (Isaiah 14:4, 14:12-14), not Satan. There was actually a bishop of the Roman church named Lucifer before the name got applied to Satan.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> The half man, half beast image of Satan is a Xristian creation

based

> upon the satyr Pan who was the god of the wild (and villagers

> i.e. "pagans") and part goat.

>

> The red most likely comes from Revelation 12:3, 12:9. The

> inspiration of the red dragon might ultimately be found in Apopy or

> Tiamat if either of them had ever been described as being red.

>

> The pitchfork is probably a borrowing from the trident of Neptune.

>

> Djehuti Sundaka

>

>

>

>

>

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> > see just where the image of the Devil as red in color came

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> during wars  
> > and other conflicts. Such data would go a long way towards

answering

> > part of your question. Problem is, I haven't received any

responses

> > from anyone as yet.

> >

> > Regards,

> >

> > Raymond

| 12096|2004-03-19 10:45:47|quilombismo|the sethian phenotype|

Greetings Ta Seti,

According to Budge, red-haired men in Kemet were considered to be  
under the influence of Set. Budge, Gods II, p. 247-248.

Notwithstanding a document which allegedly portrayed a

`multi-ethnic society' reproduced on the List a while ago,

Diop also

informs us that Ramses II "was in fact the ruler of a people who systematically massacred reddish-blonds as soon as they met them, even on the street; the latter were considered strange beings, unwholesome, omens of bad luck, and unfit to live" (Diop, *Civilization or Barbarism*, p. 67). The skin pigmentation of these redheads and reddish blondes is not described by Budge or Diop. However, these hair attributes might describe type 2 or type 3 oculocutaneous albinism.

In Africans with type 2 albinism the skin is white at birth with little change over time, no tan develops and individuals have red or yellow hair. This type of albinism is related to genetic mutation of the P gene. These gene alterations are associated with the development of yellow or red pheomelanin and a lack of development of brown or black eumelanin.

The phenotype of Africans with type 3 or red albinism includes individuals with both red hair and pale skin tinged with red. This type of albinism is also oculocutaneous and related to genetic mutation of the TRP1 gene. Although an African doesn't have to have a form of albinism to have reddish or yellowish hair (eg., locks exposed to saltwater and sunlight can become red), we do know that victims of albinism with these traits were unfortunately regarded the same way in the 17th century Congo as they would have been in 19th Dynasty Kemet.

According to an account written by a European in 1663, "The indigenous peoples of the Congo are all black in color, some more so, some less so. Many are to be seen who are the color of chestnut and some tend to be more olive-colored. But the one who is of the deepest black in color is held by them to be the most beautiful. Some are born somewhat light-skinned, but as they grow older they become darker and darker. This occurs because their mothers make use of the artifice of an ointment... with which they anoint their infants, exposing them once they have been anointed, to the rays of the sun, then leaving them there for long periods, and repeating this action over and over... There are some children who although their parents are black, are born white skinned and although they anoint them and use all manners of artifice they can never be transformed into blackskinned people. And these are regarded by the Congolese as monsters" (Teruel, Antonio de, *Narrative Description of...the Kingdom of the Congo* (1663-1664) Ms. 3533:3574/National Library, Madrid, Spain).

Only albinism explains why red-haired men would have been regarded as "unfit to live" by ancient Africans (otherwise we are left to assume mere prejudice). This was not an aesthetic aversion so much as realization that most could not survive the tropical sun. The exposure of photophobic skin to extreme sunlight could easily produce horrible cases of disfigurement and death.

The human phenotype associated with Set was most likely a pale man with red or reddish blonde hair. Although the ancient Egyptian repulsion thereto may have become racial, this aversion may have initially been a reaction to cases of albinism within their own race.

dr. weldon c. williams iii  
templeofkemet.org

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

>> Paul,

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>> concerning the place of Tamazight within

>> the Negro-africaines family of languages --

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> He refers to the family as "Berber" following

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> He divides the Negro-African into three super-families:

>

> Negro-African

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> Berber

> Khoisan

>

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> believes arose in the Nile Valley.

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> apparent; from a far we (have) the idea that Wolof is descendant by

> direct filiation to ancient Egyptian, but the Wolof, Egyptian and

> other African languages (are) derived from a common mother language

> that one can call Paleo-African, the common mother language that

one

> can call Paleo-African, the common African or the Negro- African of

> L. Homburger or of Th. Obenga." (translated by Winters)

- >
- > Diop, C.A. (1977). Parenté linguistique de l'Égyptien

Pharaonique et  
des

- > langues Negro-Africaines. Dakar: Institut Fondamental d'Afrique
- > Noire.

>

> Also:

>

> Diop, Cheikh Anta.

> Title Nouvelles recherches sur l'Égyptien ancien et les

langues

> Negro-africaines modernes : compléments parenté linguistique de

l'Égyptien pharaonique et des langues Negro-africaines /

> l'Égyptien pharaonique et des langues Negro-africaines /

Cheikh Anta

> Diop. Publisher Paris : Présence africaine, c1988.

>

> Note that Negro-Africaines includes the languages of the Kaybele

but

> excludes those of African Semitic like Amharic, Tigre, Geez, etc.,

> so it is neither entirely "racial" or continental.

>

>

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> > the terms black and red were analogous to

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> > white raises special implications that cannot, in this

> > analysis, be dismissed as anything but racial. That is

> > at least my reading of it. I realize that he is describing

> > what he understands to be the AE uses of these terms,

> > and not necessarily his own.

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> It's hard to argue with this after reading the Book of Gates text.

> The question arises as to when this type of thinking started. Was

> it earlier than the Middle Kingdom, for example a spiritual concept

> as suggested by Dr. Williams, or did it begin as a reaction to

> foreign invasions.

>



> Regards,  
> Paul Kekai Manansala  
| 12097|2004-03-19 11:47:26|Imnrnnre|Re: The Negro-Egyptien language family pt1|  
Hi Mahari,

Yes, I see your point; in constructing an image for the devil, they may passed on an ancient tradition about whose historical precedents they were not fully aware. The result was an unwittingly constructed self-portrait when viewed from a AE perspective.

Paul has asked whether the formula red=evil=white represents a shift in AE consciousness that took place at a specific time in their history or whether it was endemic to their spiritual vocabulary and worldview. It's a good question, having both theoretical, political and practical implications for us today.

Best wishes,

Raymond  
| 12098|2004-03-19 12:05:54|quilombismo|Diop's identification of km|  
Greetings Raymond,

Here's another chance to practice translating French. I've always considered Diop's identification of /km/ "charred wood" which appears in English versions of his work as authoritative (as opposed to Gardiner's piece of crocodile skin). However, I also have a copy of Parente Genetique De L'Egyptien Pharaonique et des Langues Negro-Africaines (1977). In this book, he identifies /km/ as "tas de charbon, de bois brulant" (p. 340). This does not seem to = charred wood. Care to translate?

dr. weldon c. williams iii  
templeofkemet.com

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Paul,  
>  
> I was not able to locate Obenga's discussion  
> concerning the place of Tamazight within  
> the Negro-africaines family of languages --  
> partly because all the pages didn't open  
> on my computer and partly because of  
> my rusty high school French. However, I'll  
> tell you what I did find; it was the good Dr.'s  
> analysis of /km/ as phonogram, ideogram

> (charcoal) and rebus (black). What is most  
 > interesting is its uncanny resemblance to the  
 > elements of Yafeu's own use of the term in  
 > our recent debate. This includes of course  
 > his interpretation of Kmt as a designation of  
 > both blacks and their country, as well as  
 > dshert (red) for both whites and their countries.  
 > Among the bases for this analysis, Obenga  
 > cites the Papyrus of Kahoun, a copy of which  
 > I do not have, but yes, an original document.  
 >  
 > It struck me as worth noting that Obenga believes  
 > the terms black and red were analogous to  
 > good and evil, all beneficent deities being black and  
 > all evil ones red. That red is here a euphemism for  
 > white raises special implications that cannot, in this  
 > analysis, be dismissed as anything but racial. That is  
 > at least my reading of it. I realize that he is describing  
 > what he understands to be the AE uses of these terms,  
 > and not necessarily his own.  
 >  
 > Anyway, this note is to thank you for inadvertently  
 > providing additional information related to the afore-  
 > mentioned discussion. Oh, thanks as well for the  
 > chance to practice reading French.  
 >  
 > Raymond  
 | 12099|2004-03-19 12:09:07|quilombismo|Diop's identification of km|  
 Greetings Raymond,

Here's another chance to practice translating French. I've always  
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 > (charcoal) and rebus (black). What is most  
 > interesting is its uncanny resemblance to the  
 > elements of Yafeu's own use of the term in  
 > our recent debate. This includes of course  
 > his interpretation of Kmt as a designation of  
 > both blacks and their country, as well as  
 > dshert (red) for both whites and their countries.  
 > Among the bases for this analysis, Obenga  
 > cites the Papyrus of Kahoun, a copy of which  
 > I do not have, but yes, an original document.  
 >  
 > It struck me as worth noting that Obenga believes  
 > the terms black and red were analogous to  
 > good and evil, all beneficent deities being black and  
 > all evil ones red. That red is here a euphemism for  
 > white raises special implications that cannot, in this  
 > analysis, be dismissed as anything but racial. That is  
 > at least my reading of it. I realize that he is describing  
 > what he understands to be the AE uses of these terms,  
 > and not necessarily his own.  
 >  
 > Anyway, this note is to thank you for inadvertently  
 > providing additional information related to the afore-  
 > mentioned discussion. Oh, thanks as well for the  
 > chance to practice reading French.  
 >  
 > Raymond  
 | 12100|2004-03-19 12:26:42|Imnrnnre|Re: Diop's identification of km|  
 Greetings Weldon,

Appreciate your confidence in my feeble attempts at  
 translating French. Perhaps Charles, Paul or Yafeu  
 can better assist you with this task. Let's give them  
 a shot at it, and should they fail to do so, I'd be  
 happy to try.

Best wishes,

Raymond  
 | 12101|2004-03-19 13:17:43|Mahari|Re: The Negro-Egyptien language family pt1|

Yes, Raymond,  
My feeling is that caucosoids have been ethnocentric  
(I'll be kind) for thousands of years without a moral  
basis for being otherwise. Thus, I suspect that  
the people of AE knew this. I believe they were  
incredibly smart and aware. By aware I mean  
(among other things) informed about their  
environment which includes not just nature (neter)  
but their geographical environment as well.  
I suspect they were aware that they were  
being encroached upon by the barbarian  
northmen. Consequently, they likely viewed  
them as a threat to their survival and a threat  
to their worldview.  
From what I've read they were very contemptuous  
of the Greek, for example; didn't allow them into Egypt and thought  
of them as "children". This suggests to me that they  
thought of them as unenlightened to say the least.  
And we all know how children can be: they can do some  
truly horrible things mainly due to their unenlightenment.

HTP,  
Mahari

--- On Fri 03/19, Imnrnre <anpugifts@earthlink.net> wrote:

**From:** Imnrnre [mailto:anpugifts@earthlink.net]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 19 Mar 2004 11:47:23 -0800 (PST)  
**Subject:** Re: [Ta\_Seti] Re:The Negro-Egyptien language family pt1

Hi Mahari,

Yes, I see your point; in constructing an image for  
the devil, they may passed on an ancient tradition  
about whose historical precedents they were not  
fully aware. The result was an unwittingly construc-  
ted self-portrait when viewed from a AE perspective.

Paul has asked whether the formula red=evil=white  
represents a shift in AE consciousness that took  
place at a specific time in their history or whether  
it was endemic to their spiritual vocabulary and  
worldview. It's a good question, having both theoretical,  
political and practical implications for us today.

Best wishes,

Raymond

---

**No banners. No pop-ups. No kidding.**  
Introducing My Way - <http://www.myway.com>

| 12102|2004-03-19 13:21:13|Freddie Thompson|Re: The meaning of Black in the name Kemet|  
Dr. Williams,

Have you had the chance to check out Alex Derrick's website?

<http://www.highculture.8m.com/index.html>

What he has done so far is very comprehensive objective and African-centered. It might help to give an idea of where he might be coming from.

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "quilombismo" wrote:

> Greetings Alexander,

>

> Whats with the rudeness? Ahh the Eurocentrism comes out. OK I will

> engage you for a moment. First of all, there is no question that

the

> very word alchemy means Kemet. This is beyond debate. I'm sorry if

> this fact offends you but thats the way it is. Second, you say one

> must pray to the "Holy Spirit" to practice alchemy (al-Kemet). O

> really? Do we have to accept Jesus, the Pope, and the Roman

Catholic

> Church too? You've got to be kidding. Third, "As above so below"

was

> written in the Temple of Karnak -- the so-called Emerald Tablet (if

> it ever existed) was attributed to the Egyptian netcher Djhuty

(Greek

> Hermes). Unfortunately Alex, I am uninterested in critiquing the

rest

> of your tome. I am African-centered. Nothing you have written is

> relevant to our scientific agenda.

>

> Good luck with your traditional European arts and crafts.

>

> peace

>

> dr. weldon c. williams iii

> templeofkemet.org

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"

> wrote:

> > Greetings,

> >

> > I have involved with dry alchemy for several years when I was in  
art

> > school. There were some European art teachers there, who were  
> impressed  
> > with my curiosity, and desire to study and practice the  
traditional  
> > European arts and crafts.  
> > In those days I was experimenting with grinding my own pigments,  
and  
> > sometimes making ink illustrations with a crow quill - as the old  
> > masters did things.  
> >  
> > Some teacher friends shared with me some basic knowledge about the  
> > European art tradition which is directly interwoven  
> > with the fabric of European alchemy. So what I am going to say  
in  
> the  
> > following is based upon my primary experience with people who were  
> > connected with the under ground stream.  
> >  
> > Please take care not to misrepresent the alchemical process. Much  
> \*can  
> > not\* be said in books, nor is it written about directly.  
> >  
> > With the Alchemy you must find a teacher, or pray for assistance  
> from  
> > the Holy Spirit to assist you in your initial break through.  
> >  
> > more in the message.  
> >  
> > Go ahead,  
> > Alex Derrick  
> >  
> >  
> >  
> > -----Original Message-----  
> > It was kind of you to send that link. The author is correct that  
> > modern chemistry and medieval alchemy were ultimately derived  
from  
> > Kemet.  
> >  
> > That article was bad.  
> > Alchemy existed before Km.t  
> > Alchemy started when man and woman were able to tame  
> > and harness fire. Of course this occurred in  
> > Africa, but this predates the Km.t we know and love.  
> >  
> > In its origin, I believe that alchemy was primarily concerned

> > with evolution of consciousness and expansion of spiritual power  
> > (ashe).  
> >  
> > In its origin, Alchemy is concerned with  
> > blackening materials and looking for a  
> > reaction that might give information regarding  
> > the constitution of the material and invisible  
> > universe, which according to alchemical thinking is  
> > a mirror of the spiritual universe.  
> > As the tract in the Emerald tablet reads  
> > "As Above, So Below."  
> >  
> > The spiritual cultivation of the Black nation was perfected  
> > through this sacred science - a science subsequently reduced by  
> > invading Arabs and Europeans to a fool's quest for gold.  
> > Transformations of consciousness were misunderstood by the  
ignorant  
> > and greedy as mere transmutations of metals.  
> >  
> > You are blind here.  
> >  
> > 1) The Egyptians were just as interested  
> >  
> > in Gold as any Arab, European,  
> > Asian, or Indian alchemists.  
> > Gold is the most noble of the metals,  
> > in Km.t it is the skin of the Gods.  
> >  
> > 2) The quest for gold has nothing to do with  
> > materialism. The properties of Gold  
> > make it the noblest of metals.  
> >  
> > The European alchemist believed that the  
> > earth was a womb and that metals evolved.  
> > Gold was believed to be the most highly evolved.  
> > Lead was the most base and crude.  
> >  
> > The golden elixir in Chinese alchemy  
> >  
> > promoted health and also immortality.  
> >  
> > I recently discovered that in Indian alchemy  
> >  
> > and Ayurveda, the gold dust was used as  
> > a powerful medicinal agent. It must be  
> > transformed via the agency of herb extracts,

> >  
> > otherwise it is a lethal poison.  
> >  
> > You must remember, Alchemy is not a static Art.  
> > It was not solved or perfected by Black Africans.  
> > It is constantly growing and adapting to new situations.  
> > That is the nature of the Arts, to evolve and  
> > transform based upon the symbolism received in  
> > dreams and visions from the deepest layers  
> > of the unconscious mind.  
> >  
> > Alchemists and chemists today are concerned  
> > with the manipulation of the fixed Salt.  
> >  
> > The spiritual aspect of alchemy was ignored while European  
> materialists  
> > divided and reduced  
> > what little they could appreciate into a separate and distinct  
> field now  
> > known as chemistry.  
> >  
> > The transmutation of the Psyche is a by-product  
> > of the quest to resolve the prima materia in  
> > the alchemist flask.  
> >  
> > You are wrong to state that the spiritual aspect of  
> > alchemy was ignored by the Europeans.  
> > By no means is the Craft a materialistic  
> > system as practiced in Europe..  
> >  
> > I have included an illustration  
> > that elucidates the European alchemists  
> > thinking towards the physical realm.  
> > Below I make a demonstration of Egyptian  
> > thinking on the subject, so  
> >  
> > that we can see that the Craft  
> >  
> > regardless of race, melanin concentration,  
> > pineal activity, geographic location,  
> > etcetera produces results!  
> >  
> > European alchemy, was composed of  
> > and branched out into many different  
> > practices such as astronomy,  
> > pharmacology, geometry,



> > metallurgy, etcetera.  
> >  
> > Separating alchemy into distinct  
> > fields is a practice, started by  
> > the alchemists themselves. They  
> > also were partially responsible  
> > for the death of the alchemical system.  
> > You must see the works of Paracelsus,  
> > as he is partially responsible for  
> > birthing the pharmacology, and the  
> > divorce of medicine from alchemy.  
> >  
> > This is because the alchemist dealt  
> > with such occult and esoteric symbolism  
> > that only a small group could appreciate  
> > the system and reap its benefits.  
> > Their methods were not  
> > systematic, nor were they readily  
> > transmitted. We know more about  
> > alchemy today than ever, yet it is  
> > still just as mysterious and persecuted.  
> > You are contributing to this  
> > ignorance and persecutions when you say:  
> > a science subsequently reduced by  
> > invading Arabs and Europeans to  
> > a fool's quest for gold.  
> >  
> > It should be noted that the original science of alchemy did  
involve  
> > material as well as spiritual transformations.  
> >  
> > As noted above, the alchemist is always  
> > trying to find a material composition that  
> > helps elucidate what he/she thinks is a  
> > spiritual reality and vice versa.  
> >  
> > Psychic transformations are the by-products  
> > of the Work, but also the prerequisites  
> > for more advanced alchemical experiments.  
> >  
> > No alchemist would be solely concerned with  
> > the spiritual or the physical. As they  
> > believe both are developing from the same  
> > source.  
> >  
> > The original science was rooted in the study

> > of the same element as organic chemistry  
 > > today: carbon (km).  
 > >  
 > > There is no "original" science.  
 > > Alchemy is and was an eclectic  
 > > hodge-podge of experiments and artistic  
 > > works that are united around the quest  
 > > for Gold, and Immortality among other things.  
 > > There is no outlined rule set. Even in Km.t,  
 > > we can not find a dogma, or scientific  
 > > method to their studies.  
 > >  
 > > Alchemy is an Art.  
 > > \_\_\_\_\_  
 > > pt.y wr.  
 > > The great question.  
 > > A demonstration on the European and Egyptian thinking  
 > > and the reality of the alchemical process.  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > sky (noun)  
 > >  
 > > Q3\*X1:N1  
 > >  
 > >  
 > >  
 > > pt  
 > >  
 > >  
 > >  
 > >  
 > > Here we see that the sky, space, and heavenly bodies are defined  
 > within  
 > > a contained shape(N1) called pt.  
 > >  
 > > Questions are formed in mdw-ntr by the word /pt.y/, = what is?  
 > > Ex. pt.y m pt. What is in the sky?  
 > >  
 > > To understand and enjoy this symbolism, we have to understand  
 that  
 > when  
 > > we look up in the sky, we are seeing a question! The more we build

> > telescopes, the larger and more awkward the pt.y becomes.  
 > >  
 > > In short, the Egyptian's semiotic system teaches us that, that  
 which  
 > > appears infinite (pt), can be encapsulated, so one could move  
 > beyond it.  
 > >  
 > > If this is not clear, it took me several months to figure this  
 out.  
 > > And it just happened that I received the following illustration  
 in  
 > the  
 > > mail.  
 > > When I did some research on the artist, C. FLAMMARION and his  
 > passion  
 > > for astronomy every thing became clear.  
 > >  
 > > Below we will see that the European branch of Alchemy has arrived  
 > at the  
 > > VERY same conclusion all on its own!  
 > > The clouds, sky, sun, and celestial bodies are contained within a  
 > layer  
 > > (N1).  
 > > <http://www.songsouponsea.com/Promenade/cosmicsphere.jpg>  
 > > 'L'atmosphère: météorologie populaire', Paris 1888, by Camille  
 > > Flammarion.  
 > > (This illustration has been colorized. The original is a black  
 and  
 > > white line drawing).  
 | 12103|2004-03-19 14:00:33|Imnrnnre|Re: The Negro-Egyptien language family pt1|  
 Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)> wrote:

of Gates text. The question arises as to when this  
 type of thinking started. Was it earlier than the Middle  
 Kingdom, for example a spiritual concept as suggested  
 by Dr. Williams, or did it begin as a reaction to foreign  
 invasions.>

Yes, as I said in an earlier message it was probably not  
 coincidental that the two desert peoples, were assigned  
 to Sekmet, the fierce lion goddess who Ra once sent out to  
 punish humankind.

To get a sense of when this kind of thinking may have  
 started you might recall my discussion Katherine Griffis

Greenberg (See message # 11570) in which she constantly referred to Set as Sutekh and referred to him as the AE god of foreigners, especially during the Hyksos invasion. Katherine may have had a valid point, particularly as it applied to this period.

I also discovered later that during the New Kingdom, Ramesses III installed a stela in honor of his grandfather, Seti I honoring Set, but one shown dressed as a foreigner. The image used was that of the Syrian god Baal. The important thing to remember is that this was also a time at which AE had suffered from another invasion by the so-called "Sea Peoples." So here we have two traumatic historical events in which Set was syncretized with deities associated with white invaders, and therefore, with confusion, disorder and evil.

I took the liberty of looking up the word Satan in Vol. 10 of the Britannica (p.465) and learned that "his name, Beelzebul, used in the Gospels mainly in reference to demoniac possession, comes from the name of the god of Ekron, Baalzebub (II Kings 1)." I also learned from the same source that in the Qur'an satan is referred to as Shaitan. If you look up the root Sha in Budge's 2 vol. dictionary, one of the results is the word for pig, another form of Set. In fact Shaa was the name of the pig speared by Heru just as dshert may have been the name for the hippo that was similarly speared. Interestingly, however, Shai is black, not red. Figure that out.

In short, there is mounting evidence tying Satan to Set and Set to white foreign rulers of Kmt at specific historical periods. This may account for the emergence of an AE racial consciousness, a growing emphasis on their own blackness and increased hostility towards white outsiders. Hence, Kmt becomes Black People, Set=red=evil=white invaders.

Best wishes.

Raymond

| 12104|2004-03-19 14:12:01|Mahari|Re: Diop's identification of km|

Dr. Williams,

I took French many years ago. So I will not say that I'm absolutely certain of my translation but I'd say this is very close.

"tas de  
charbon, de bois brulant"

My translation: "heap of coal, burnt wood" OR possibly "heap of coal from burning wood".

I had it translated on line and it gave the translation: "brulant wood, coal heap". It did not translate brulant. But if I recall correctly technically brulant means "burning". One would think that it could also mean "charred".

HTP  
Mahari

--- On Fri 03/19, quilombismo <meduneter@aol.com> wrote:

**From:** quilombismo [mailto:meduneter@aol.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 19 Mar 2004 20:05:46 -0000  
**Subject:** [Ta\_Seti] Diop's identification of km

Greetings Raymond,

Here's another chance to practice translating French. I've always considered Diop's identification of /km/ "charred wood" which appears in English versions of his work as authoritative (as opposed to Gardiner's piece of crocodile skin). However, I also have a copy of Parente Genetique De L'Egyptien Pharaonique et des Langues Negro-Africaines (1977). In this book, he identifies /km/ as "tas de charbon, de bois brulant" (p. 340). This does not seem to = charred wood. Care to translate?

dr. weldon c. williams iii  
templeofkemet.com

--- In Ta\_Seti@yahoogroups.com, Imnrnnre wrote:

> Paul,  
>  
> I was not able to locate Obenga's discussion  
> concerning the place of Tamazight within  
> the Negro-africaines family of languages --  
> partly because all the pages didn't open  
> on my computer and partly because of  
> my rusty high school French. However, I'll  
> tell you what I did find; it was the good Dr.'s  
> analysis of /km/ as phonogram, ideogram  
> (charcoal) and rebus (black). What is most  
> interesting is its uncanny resemblance to the  
> elements of Yafeu's own use of the term in  
> our recent debate. This includes of course  
> his interpretation of Kmt as a designation of  
> both blacks and their country, as well as  
> dshert (red) for both whites and their countries.  
> Among the bases for this analysis, Obenga  
> cites the Papyrus of Kahoun, a copy of which  
> I do not have, but yes, an original document.  
>  
> It struck me as worth noting that Obenga believes  
> the terms black and red were analogous to  
> good and evil, all beneficent deities being black and  
> all evil ones red. That red is here a euphemism for  
> white raises special implications that cannot, in this  
> analysis, be dismissed as anything but racial. That is

> at least my reading of it. I realize that he is describing  
> what he understands to be the AE uses of these terms,  
> and not necessarily his own.  
>  
> Anyway, this note is to thank you for inadvertently  
> providing additional information related to the afore-  
> mentioned discussion. Oh, thanks as well for the  
> chance to practice reading French.  
>  
> Raymond

---

**No banners. No pop-ups. No kidding.**

Introducing My Way - <http://www.myway.com>

| 12105|2004-03-19 14:24:26|Imnrnnre|Re: The meaning of Black in the name Kemet|  
Good thinking Fred,

I think we should all calm down. We don't want  
Ta\_Seti to become a list where people are afraid  
of being verbally tackled, wrestled to the ground  
and having their eyes gouged out. Forces sensitive  
people into silence or drives them away.

I think everyone should turn in their weapons at the  
door and pick them up on the way out.

Raymond

| 12106|2004-03-19 14:31:43|Mahari|Re: The Negro-Egyptien language family pt1|

" In fact Shaa was the name of the pig speared by Heru just  
as dshert may have been the name for the hippo that was similarly  
speared. Interestingly, however, Shai is black, not red. Figure that  
out."

Raymond,

Not to be an effront to your knowledge but  
as you know we are dealing with a culture that  
spans thousands of years so there are bound  
to be some overlapping and some contradictions  
as one group adopts one god-aspect to best  
represent it. And another adopts this one.  
Over time certain attributes get emphasized,  
others get de-emphasized.

I think a somewhat comparable example might  
be the 2A music idiom "Rock" which was created  
by 2A's (Chuck Berry and Little Richard). It was  
extremely popular and exciting to 2A's - at one time.  
It was subsequently co-opted by white rock musicians  
and now is held in some contempt by most 2A's.  
But who invented it? Originally it had a very different  
look and sound.

HTP  
Mahari

--- On Fri 03/19, Imnrnre < anpugifts@earthlink.net > wrote:

**From:** Imnrnre [mailto: anpugifts@earthlink.net]  
**To:** Ta\_Seti@yahogroups.com  
**Date:** Fri, 19 Mar 2004 14:00:29 -0800 (PST)  
**Subject:** [Ta\_Seti] Re:The Negro-Egyptien language family pt1

Paul Kekai Manansala wrote:

of Gates text.? The question arises as to when this type of thinking started.? Was it earlier than the Middle Kingdom, for example a spiritual concept as suggested by Dr. Williams, or did it begin as a reaction to foreign invasions.>

Yes, as I said in an earlier message it was probably not coincidental that the two desert peoples, were assigned to Sekmet, the fierce lion goddess who Ra once sent out to punish humankind.

To get a sense of when this kind of thinking may have started you might recall my discussion Katherine Griffis Greenberg (See message # 11570) in which she constantly referred to Set as Sutekh and referred to him as the AE god of foreigners, especially during the Hyksos invasion. Katherine may have had a valid point, particularly as it applied to this period.

I also discovered later that during the New Kingdom, Ramesses III installed a stela in honor of his grandfather, Seti I honoring Set, but one shown dressed as a foreigner. The image used was that of the Syrian god Baal. The important thing to remember is that this was also a time at which AE had suffered from another invasion by the so-called "Sea Peoples." So here we have two traumatic historical events in which Set was syncretized with deities associated with white invaders, and therefore, with confusion, disorder and evil.

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I also learned from the same source that in the Qur'an satan is referred to as Shaitan. If you look up the root Sha in Budge's 2 vol. dictionary one of the results is the word for pig, another form of Set. In fact Shaa was the name of the pig speared by Heru just as dshert may have been the name for the hippo that was similarly speared. Interestingly, however, Shai is black, not red. Figure that out.

In short, there is mounting evidence tying Satan to Set and Set to white foreign rulers of Kmt at specific historical periods. This may account for the emergence of an AE racial consciousness, a growing emphasis on their own blackness and increased hostility towards white outsiders. Hence, Kmt becomes Black People, Set=red=evil=white invaders.

Best wishes.

Raymond

---

### **No banners. No pop-ups. No kidding.**

Introducing My Way - <http://www.myway.com>

| 12107|2004-03-19 14:47:04|Yafeu ibn Taom|Re: The Negro-Egyptien language family|

I take it from Obenga's chapter description on Tamazight (Berber)

-- see below, underscored and boldfaced -- that he doesn't see it having Nile Valley roots at all unlike Black African languages. Are there any citations where either Diop or Obenga explicitly link Tamazight to any Black African language or a direct statement from one of them saying Tamazight is a Black African language?

### **CHAPITRE V. - Syst警 phonologique du berb航 p. 67**

Documentation. Phonologie berb航 : syst警 consonantique et syst警 vocalique.

Observations phonologiques.

**Langues 駝ptienne et berb航 : leur opposition irr飰diable**

Peace

- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre <[anpugifts@e...](mailto:anpugifts@e...)> wrote:

> Paul,

>

> I was not

able to locate Obenga's discussion

> concerning the place of  
Tamazight within

> the Negro-africaines family of languages



--

He refers to the family as "Berber" following Greenberg.

He divides the Negro-African into three super-families:

Negro-African

Negro-Egyptian

Berber

Khoisan

Diop calls the ancestor of these languages "Paleo-African" which he believes arose in the Nile Valley.

"The process for the evolution of African languages is clearly apparent; from a far we (have) the idea that Wolof is descendant by direct filiation to ancient Egyptian, but the Wolof, Egyptian and other African languages (are) derived from a common mother language that one can call Paleo-African, the common mother language that one can call Paleo-African, the common African or the Negro- African of L. Homburger or of Th. Obenga." (translated by Winters)

Diop, C.A. (1977). Parenté linguistique de l'Egyptien Pharaonique et des langues Negro-Africaines. Dakar: Institut Fondamental d'Afrique Noire.

Also:

Diop, Cheikh Anta.

Title Nouvelles recherches sur l'Égyptien ancien et les langues  
nÉgypto-africaines modernes : compléments à l'Égyptologie de  
l'Égyptien pharaonique et des langues nÉgypto-africaines / Cheikh Anta  
Diop. Publisher Paris : Présence africaine, c1988.

Note that Negro-Africaines includes the languages of the Kaybele but  
excludes those of African Semitic like Amharic, Tigre, Geez, etc.,  
so it is neither entirely "racial" or continental.

> It  
struck me as worth noting that Obenga believes

> the terms black  
and red were analogous to

> good and evil, all benificent  
deities being black and

> all evil ones red. That red is here a  
euphemism for

> white raises special implications that cannot,  
in this

> analysis, be dismissed as anything but racial. That  
is

> at least my reading of it. I realize that he is  
describing

> what he understands to be the AE uses of these  
terms,

> and not necessarily his own.

>

It's hard to argue with this after reading the Book of Gates text.  
The question arises as to when this type of thinking started. Was it earlier than the Middle Kingdom, for example a spiritual concept as suggested by Dr. Williams, or did it begin as a reaction to foreign invasions.

Regards,

Paul Kekai Manansala

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| 12108|2004-03-19 14:50:48|Yafeu ibn Taom|Re: the sethian phenotype|

The statement made about the scene of the arbor and wunepress workers in Nameless Tomb No.261, Thebes can be more correctly quoted as "for multi-ethnic society in **a black nation**." For me, the black nation part is much more of weight than the multi-ethnic part and there is no doubt that ethnic Nubians, Libyans, East Mediterraneans all served in Kmt in one capacity or another. There are numerous records written by the Kmtiw themselves attesting to that fact. Diop names Montesquieu (without citation or reference) as his source for strawberry blondes being killed in the street on sight. This may be Montesquieu's sensationalization of somewhat more sober reports like that of Plutarch in his Isis and Osiris where he writes:

"The fact is that in the city of Elethya they used to **burn men alive**, as Manetho has recorded; they called them Typhonians, and by means of winnowing fans they dissipated and scattered their ashes. But this was performed publicly and at a special time in the dog-days."

Before the passage given above, Plutarch mentions the care lavished on animals dedicated to Typhon(Set), no word of unwholesomeness. Diodorus also mentioned this though attributing it as hearsay rather than laying it at the feet of Manetho:

"Men also, if they were the same colour as Typhon, were **sacrificed**, they say, in ancient times by the kings at the tomb of Osiris; however only a few Egyptians are now found red in colour, but the majority of such are non-Egyptians."

These are as about as primary a source as can be found on the practice of dispatching reds in Kmt which appeared to be a

regulated rite with no pronouncement as to reds having any of the characteristics Montesquieu ascribes to them.  
No doubt though that at some time in her history Kmt regarded Set pretty much the same as the west does its red devil, a personification of maleficent forces  
I watched the Malien director Sissokos' film "Genesis" last night in which the Jacob stories are located mostly in Mali with a mostly Bambara speaking cast of actors. Interestingly, red Esau was played by Salif Keita, an albino.  
Peace and wishes for a good weekend to all  
- Yafeu -

>Greetings Ta Seti,

>

>According to Budge,  
red-haired men in Kemet were considered to be  
>under the influence of Set. Budge, Gods II, p. 247-248.  
>Notwithstanding a document which allegedly portrayed a  
>'multi-ethnic society' reproduced on the List a while ago,  
>Diop also  
>informs us that Ramses II "was in fact the ruler of a people who  
>systematically massacred reddish-blonds as soon as they met them,  
>even on the street; the latter were considered strange beings,  
>unwholesome, omens of bad luck, and unfit to live" (Diop,  
>Civilization or Barbarism, p. 67). The skin pigmentation of these  
>redheads and reddish blondes is not described by Budge or Diop.  
>However, these hair attributes might describe type 2 or type 3  
>oculocutaneous albinism.

In Africans with type 2 albinism the skin is white at birth with little change over time, no tan develops and individuals have red or yellow hair. This type of albinism is related to genetic mutation of the P gene. These gene alterations are associated with the development of yellow or red pheomelanin and a lack of development of brown or black eumelanin.

The phenotype of Africans with type 3 or red albinism includes individuals with both red hair and pale skin tinged with red. This type of albinism is also oculocutaneous and related to genetic mutation of the TRP1 gene. Although an African doesn't have to have a form of albinism to have reddish or yellowish hair (eg., locks exposed to saltwater and sunlight can become red), we do know that

victims of albinism with these traits were unfortunately regarded the same way in the 17th century Congo as they would have been in 19th Dynasty Kemet.

According to an account written by a European in 1663, "The indigenous peoples of the Congo are all black in color, some more so, some less so. Many are to be seen who are the color of chestnut and some tend to be more olive-colored. But the one who is of the deepest black in color is held by them to be the most beautiful. Some are born somewhat light-skinned, but as they grow older they become darker and darker. This occurs because their mothers make use of the artifice of an ointment... with which they anoint their infants, exposing them once they have been anointed, to the rays of the sun, then leaving them there for long periods, and repeating this action over and over... There are some children who although their parents are black, are born white skinned and although they anoint them and use all manners of artifice they can never be transformed into blackskinned people. And these are regarded by the Congolese as monsters" (Teruel, Antonio de, Narrative Description of...the Kingdom of the Congo (1663-1664) Ms. 3533:3574/National Library, Madrid, Spain).

Only albinism explains why red-haired men would have been regarded as "unfit to live" by ancient Africans (otherwise we are left to assume mere prejudice). This was not an aesthetic aversion so much as realization that most could not survive the tropical sun. The exposure of photophobic skin to extreme sunlight could easily produce horrible cases of disfigurement and death.

The human phenotype associated with Set was most likely a pale man with red or reddish blonde hair. Although the ancient Egyptian repulsion thereto may have become racial, this aversion may have initially been a reaction to cases of albinism within their own race.

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--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" <[pkm@A...](mailto:pkm@A...)> wrote:

> --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immrnnre <[anpugifts@e...](mailto:anpugifts@e...)> wrote:

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Paul,

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> > I was not able to locate Obenga's discussion

> > concerning the place of Tamazight within

> > the

Negro-africaines family of languages --

>

> He refers to the family

as "Berber" following

> Greenberg.

>

> He divides the

Negro-African into three super-families:

>

>

Negro-African

> Negro-Egyptian

>

Berber

> Khoisan

>

> Diop calls the ancestor of

these languages "Paleo-African" which he

> believes arose in the Nile

Valley.

>

> "The process for the evolution of African languages is clearly

> apparent; from a far we (have) the idea that Wolof is descendant by

> direct filiation to ancient Egyptian, but the Wolof, Egyptian and

> other African languages (are) derived from a common mother language

> that one can call Paleo-African, the common mother language that one

> can call Paleo-African, the common African or the Negro-African of

> L. Homburger or of Th. Obenga." (translated by Winters)

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> Diop, C.A. (1977). Parenté linguistique de l'Égyptien  
Pharaonique et des  
> langues Negro-Africaines. Dakar: Institut  
Fondamental d'Afrique Noire.

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> Also:

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> Diop,  
Cheikh Anta.

> Title Nouvelles recherches sur  
l'Égyptien ancien et les langues  
> négro-africaines modernes : complémentarité linguistique de  
>  
l'Égyptien pharaonique et des langues négro-africaines / Cheikh Anta  
>  
Diop. Publisher Paris : Présence africaine, c1988.

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> Note that  
Negro-Africaines includes the languages of the Kaybele but  
> excludes  
those of African Semitic like Amharic, Tigre, Geez, etc.,  
> so it is  
neither entirely "racial" or continental.

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>

>> It struck me as worth noting that Obenga believes  
>> the terms  
black and red were analogous to  
>> good and evil, all beneficent  
deities being black and  
>> all evil ones red. That red is here a  
euphemism for  
>> white raises special implications that cannot, in  
this  
>> analysis, be dismissed as anything but racial. That  
is  
>> at least my reading of it. I realize that he is  
describing  
>> what he understands to be the AE uses of these  
terms,  
>> and not necessarily his own.

>>

>

>

It's hard to argue with this after reading the Book of Gates text.

> The question arises as to when this type of thinking started. Was  
> it earlier than the Middle Kingdom, for example a spiritual concept  
> as suggested by Dr. Williams, or did it begin as a reaction to  
>  
foreign invasions.

>

> Regards,  
> Paul Kekai  
Manansala